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ABSTRACT

This handbook features an exhaustive collection of African studies curriculum materials considered most appropriate for teachers. The material is coded for elementary school, middle school, senior high school/adult, and general interest. Material is presented in the following chapters: "General Information" which contains facts sheets on 12 African countries; "Materials Evaluation and Teaching Guidelines"; "Government and Politics"; "Agricultural and Economic Development"; "Health, Science and the Environment"; "Social Institutions"; "The Arts"; "Language and Literature"; "Games"; and "Bibliographies," an extensive list of materials about Africa. An index is included. (APG)

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CURRICULUM MATERIALS FOR TEACHERS
Second Edition

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AFRICAN STUDIES OUTREACH SERVICES AT THE UNIVERSITY OF ILLINOIS

The African Studies Program of the University of Illinois at Urbana-Champaign provides a number of outreach services aimed at increasing public knowledge about Africa and an understanding of its peoples and societies. The outreach services, which are generally free, include lectures, symposia, and a variety of cultural activities for community, church and service groups.

In many other ways general or specific information on Africa is provided upon request. For example, Illinois residents are entitled to the many services provided by the University of Illinois Library. The librarian for African Studies can search a wide variety of data bases and answer reference questions of any nature dealing particularly with sub-Saharan Africa. The quarterly "Selected Africana Acquisitions" is free on request, and materials listed in it are available for interlibrary borrowing. (African, 328 Library, (217) 333-6519. Open Mondays-Fridays, 8-5.)

A priority outreach area in the past six years has been in curriculum development for schools and colleges--in the preparation of curriculum-related materials and the development of audiovisual resources, the organization of workshops for teachers, librarians and school administrators, and in the provision of classroom speakers. There is also available a variety of resources (described more fully in "Outreach Materials"), including curriculum materials, books for teachers, films (ordered through the University of Illinois Film Center) and other audiovisuals.

If you are interested in any of our services or you require further information we will be glad to hear from you. You may telephone (217) 333-6335 or write to:

Louise Crane, Outreach Coordinator
African Studies Program
1208 West California, #101
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OUTREACH MATERIALS

(All prices subject to change)

Curriculum Materials Sets

During the first decade of African Studies outreach activities at the University of Illinois, over one hundred handouts on African topics were developed by our staff for the use of community groups and schools. These include classroom tested curriculum materials which periodically undergo extensive revision and/or updating.

Until recently we distributed these handouts free of charge. However, due to the great demand for the materials, and escalating expenses of reproduction and postage, it has become necessary to request partial reimbursement of costs. The current edition, Curriculum Materials for Teachers Edition 2 (some 80 items, approximately 350 pages, indexed) is available at order list price.

Outreach Series

The program has recently launched a series of handbooks on particular topics designed especially for teachers, which include activities and special resources that can be duplicated for classroom use. Those available to date include: No. 1, African Names: People and Places, $11; No. 2, African Games of Strategy, $7; No. 3, Good Tastes in Africa $6; No. 4, Religions in Africa, $7; No. 5, Film and Video Resources: Africa, (a guide and catalog, jointly produced with the University of Illinois Film Center), free on request from the University of Illinois Film Center, 1325 South Oak Street, Champaign, IL 61820. 800-252-1357 (IL) or 800-367-3456 (U.S. general)

Ordering

All orders must be prepaid with check or money order payable to University of Illinois, mailed to African Studies Program. Prices include postage and handling. Descriptive order lists are available as well as listings of the free audiovisual materials referred to below.

Update Newsletter

The quarterly newsletter, Update, produced jointly with the area studies centers at University of Illinois, gives notice of new materials and special events related to studies in each of the areas (Africa, Asia, Latin America, Russia/Eastern Europe), with three issues each year featuring a common topic. If you would like to receive Update, at no cost, send in your name, mailing address and professional affiliation. Purchasers of our materials are automatically put on the list.

Duplicating Privileges

We encourage duplication of any or all of the materials for your own or for others' use. However, we do ask that you give credit to the source. We would also appreciate your consulting us before using the materials in publications for sale and broad dissemination.

Audiovisual Materials

Filmstrips, slide sets, tapes and other audiovisuals are available on loan free of charge through reservations with the African Studies Program. As a result of a recently established cooperation with the University of Illinois Film Center, all film requests should be addressed to University of Illinois Film Center, 1325 South Oak Street, Champaign, IL 61820 800-252-1357 (IL) or 800-367-3456 (U.S. general).

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ABOUT THIS COLLECTION

This collection, updated periodically, has been developed over some ten years of outreach activities in the African Studies Program at the University of Illinois, with the special purpose of providing teachers and others interested with current information and resources on Africa not ordinarily available to the non-specialist. Contributors to the collection (see page 349) include current and former Africanist faculty and students at the University of Illinois, including Africans, specialized in various disciplines and geographical areas. While specific authors' names are noted on many pieces, names are missing from others simply because more than one person had a hand in developing them. For example, each country "fact sheet" draws not only on the basic research in our Africana library (one of the best in the country) but also on the expertise of historians, linguists and persons with comprehensive knowledge of the particular country being treated. Also unnamed are the many teachers and students on whom many of the materials have been tested and who have contributed valuable suggestions.

Your own suggestions for improving and expanding the collection would be most welcome. As indicated in the information sheet, "Outreach Materials", on page ii, we are currently producing two types of publications: 1) this periodically updated set of basic materials, and 2) the Outreach Series handbooks, which focus on particular topics. All are designed to encourage teachers at all levels to incorporate African material in the daily curriculum. We hope, too, the larger public will find these useful in gaining an understanding of a continent and people we can no longer afford to ignore.

Note: Page Numbering and Coding

Because the items in this collection are also issued separately, each page has two numbers:

(1) Bottom center of each page: serial pagination for the entire volume as used in the table of contents and subject index.

(2) Upper corner of each page: pagination for each specific curriculum item.

The materials have been categorized and coded for appropriate levels in the table of contents, though it is obvious some of them have many applications. We would be most interested in hearing about your use of them.

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Country	Capital	Heads of Government	Official Language(s)
Algeria	El Djezair	Chadly Benjedid	Arabic (French widely spoken)
Angola	Luanda	Jose Eduardo dos Santos	Portuguese
Benin	Porto Novo	Mathieu Kerekou	French
Botswana	Gaborone	Quett Masire	English
Burkina Faso	Ouagadougou	Thomas Sankara	French
Burundi	Bujumbura	Jean-Baptiste Bagaza	French
Cameroon	Yaounde	Paul Biya	English/French
Canary Islands		(Spanish control)	Spanish
Cape Verde	Praia	Aristides Pereira	Portuguese
Central Arican Republic	Bangui	Andre Kolingba	French
Chad	Ndjamena	Hissein Habre	French
Comoro Islands	Moroni	Ali Soilih	French
Congo, Republic of	Brazzaville	Denis Sassou Nguesso	French
Djibouti	Djibouti	Hassan Gouled Aptidon	French
Egypt	Cairo	Hosni Mubarak	Arabic (English widely spoken)
Equatorial Guinea	Malabo	Teodoro Nguema	Portuguese
Ethiopia	Addis Ababa	Mengistu Haile Mariam	Amharic
Gabon	Libreville	Albert Bernard Bongo	French
Gambia, The	Banjul	Dawda Jawara	English
Ghana	Accra	Jerry Rawlings	English

Country	Capital	Head of Government	Official Language(s)
Guinea	Conakry	Lansana Conte	French
Guinea-Bissau	Bissau	Joao B. Vieira ("Nino")	Portuguese
Ivory Coast	Abidjan	Felix Houphouet-Boigny	French
Kenya	Nairobi	Daniel Arap Moi	English/Swahili
Lesotho	Maseru	Justin Lekhanya	English
Liberia	Monrovia	Samuel Doe	English
Libya	Benghazi/Tripoli	Muammar al-Qaddafi	Arabic
Madagascar	Antananarivo	Didier Ratsiraka	French
Malawi	Lilongwe	H. Kamuzu Banda	English
Mali	Bamako	Moussa Traore	French
Mauritania	Nouakchott	Maaouya Sid'Ahmed Ould Taya	French
Mauritius	Port Louis	Seewoosagur Ramgoolam	French
Morocco	Rabat	King Hassan II	Arabic (French widely spoken)
Mozambique	Maputo	Samora M. Machel	Portuguese
Namibia (South West Africa)	Windhoek	(Under illegal South African control)	English
Niger	Niamey	Sayni Kountche	French
Nigeria	Lagos	Ibrahim Babangida	English
Reunion	St. Denis	French colony	French
Rwanda	Kigali	Juvenal Habyalimana	French
Sao Tome and Principe	Sao Tome	Manuel Pinto de Costa	Portuguese
Senegal	Dakar	Abdou Diouf	French
Seychelles	Victoria	Albert Rene	English (French widely spoken)
Sierra Leone	Freetown	Siaka Probyn Stevens	English
Somalia	Mogadishu	Mohammed Siad Barre	Somali
South Africa	Cape Town/Pretoria Bloemfontein	Pieter W.Botha	English/Afrikaans

Country	Capital	Head of Government	Official Language(s)
Sudan	Khartoum	Mohammed Gaafar al-Numeiry	Arabic (English widely spoken)
Swaziland	Mbabane	Queen Ntombi	English
Tanzania	Dar es Salaam	Ali Hassan Mwinyi	English/Swahili
Togo	Lome	Etienne Eyadema	French
Tunisia	Tunis	Habib Bourguiba	Arabic (French widely spoken)
Uganda	Kampala	Yoweri Museveni	English
Western Sahara	El Aaiun	Status uncertain	Spanish
Zaire	Kinshasa	Mobuto Sese Seko	French
Zambia	Lusaka	Kenneth Kaunda	English
Zimbabwe	Harare	Robert Mugabe	English

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CHANGES IN AFRICAN PLACE NAMES WHICH MAY NOT BE ON YOUR MAP

Countries

Old Name	New Name
Affars and Issas	Djibouti
Libya	Libyan African People's Republic
Portuguese Guinea	Guinea Bissau
Rhodesia	Zimbabwe
Southwest Africa	Namibia
Spanish Sahara	Western Sahara
Upper Volta	Burkina Faso

Cities, Rivers, Lakes, Islands and other Places

Algeria:	Algiers	El Djezair
Angola:	Bandeira	Lubango
	Carmona	Uige
	Nova Lisboa	Huambo
	Pereira de Eca	Ngiva
	Salazar	Dalatambo
	Serpa Pinto	Menongue
Cameroon:	Victoria	Limbe
Chad:	Fort Archambault	Sarh
	Fort Lamy	Ndjamena
Congo:	Brazzaville	N'Tamo
Equatorial Guinea:	Concepcion	Ri Aba
	Fernando Poo	Nguema Byogo
	Punta Fernando	Punta del Unidad Africano
	Rio Benito	Rio Mbini
	San Carlos	Luba
	San Fernando	Ela Nguema
	Santa Isabel	Malabo
Kenya:	Lake Rudolph	Lake Turkana
Madagascar:	Tananarive	Antananarivo
Mozambique:	Lourenco Marques	Maputo
Uganda:	Lake Albert	Lake Mobutu Sese Seko
	Lake Idi Amin Dada	Lake Edward (second change)
	Murchison Falls	Kabarega Falls
	Queen Elizabeth National Park	Ruwenzori National Park
Zaire:	Elisabethville	Lubumbashi
	Leopoldville	Kinshasa
	Luluabourg	Kananga
	Port Franqui	Ilebo
	Stanleyville	Kisangani
Zimbabwe:	Salisbury	Harare
	Fort Victoria	Nyanda
	Umtali	Mutare

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FIRST HEADS OF GOVERNMENT AND STATE: "AFRICAN GEORGE WASHINGTONS"

This listing includes, in alphabetical order, all the countries of Africa. With three exceptions--Ethiopia, Liberia, and Egypt--all the leader names listed here are those of the first heads of government and state after independence from colonial rule. Ethiopia and Liberia were never under colonial rule, but the leaders listed for them, as well as for Egypt, could be considered as "founding fathers" at particular points in their history. No leader names at all are listed for five countries on the list not yet independent: Canary Islands and Reunion are still under colonial rule (Spain and France, respectively); the independence status of Western Sahara and Namibia is still uncertain. The fifth country, South Africa, is theoretically "independent" but the majority of its citizens (the blacks) are treated as aliens, with no representation in the government.

With respect to the rest, because of different systems of government and development, these first leaders after independence cannot be compared exactly with America's first president. To begin with, they had various titles such as Prime Minister, President, King, or Governor. The single names listed below under "first heads..." indicate persons who held both offices (i.e., head of government and head of state) though their titles sometimes changed later from Prime Minister to President (e.g., Algeria's Ahmed Ben Bella, listed "Prime Minister/President," started out as prime minister, later becoming president). Where two names are listed (e.g., as in the case of Angola and Burundi) this indicates a sharing of power by two different leaders: the first listed, head of government; the second, acting as head of state. Powers in the offices have varied.

Most important to remember is that, whether or not all the leaders listed here are internationally known, many of them have the same significance for their own people that George Washington has had for Americans. Their names and/or faces appear today on streets, buildings, money, stamps, and in history books.

Country	Pre-Independence Name	Independence Date	1st Head of Government/ 1st Head of State
ALGERIA	Algeria	July 3, 1962	Ahmed Ben Bella, Prime Min./Pre
ANGOLA	Angola	Nov. 11, 1975	Antonio Agostinho Neto, Pres. Lope da Nascimento, Prime Min.
BENIN	Dahomey	Aug. 1, 1960	Hubert Maga, Prime Min./Pres.
BOTSWANA	Bechuanaland	Sept. 30, 1966	Seretse Khama, Prime Min./Pres.
BURUNDI	Ruanda-Urundi	July 1, 1962	Andre Muhirwa, Prime Min. King Mwami Mwambutsa
CAMEROON	French Cameroon (later part of British Cameroon)	Oct. 1, 1961	Alhaji Ahmadou Ahidjo, Pres.

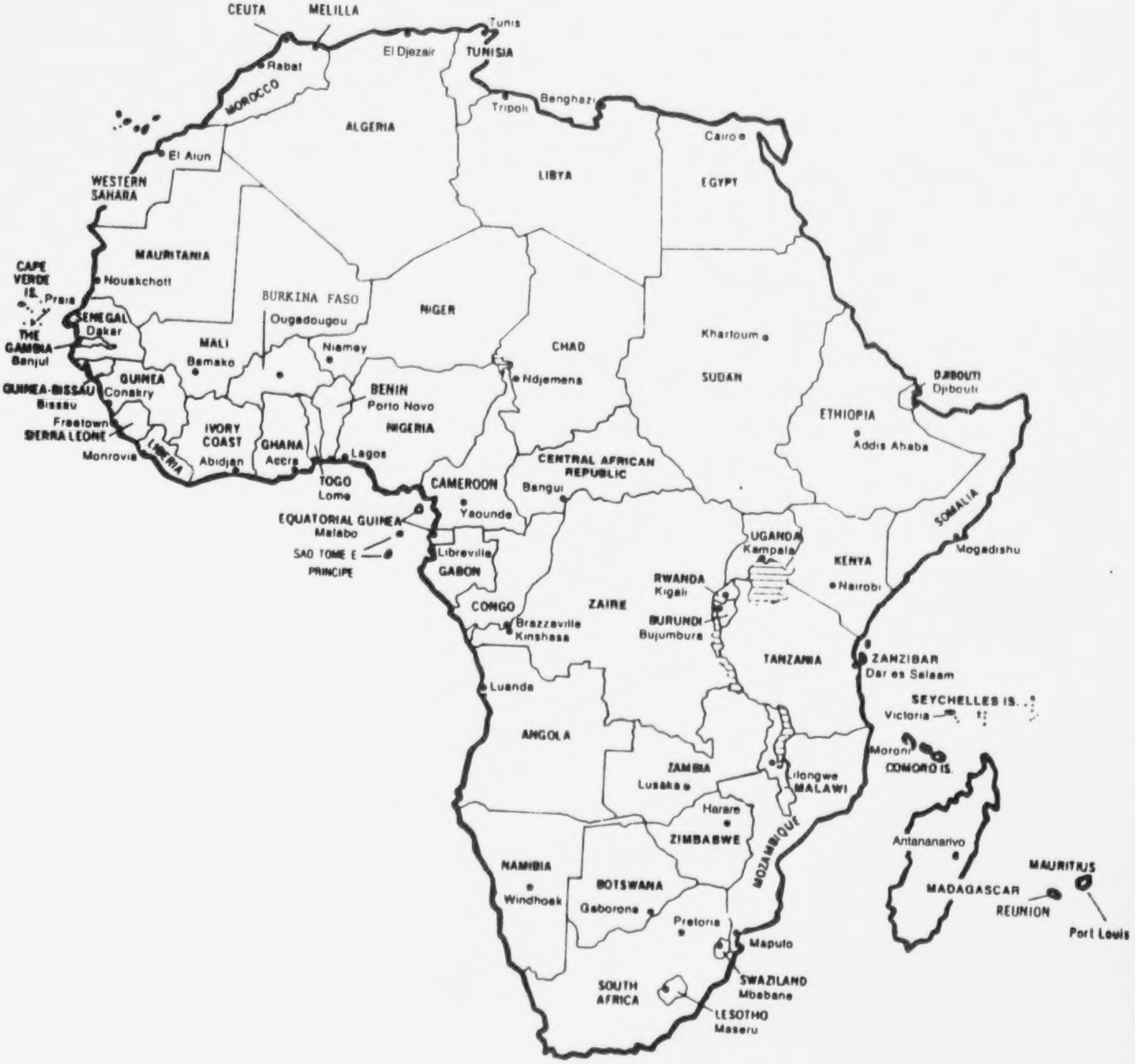
Country	Pre-Independence Name	Independence Date	1st Head of Government/ 1st Head of State
CANARY ISLANDS	....	....	....
CAPE VERDE	Cape Verde	July 5, 1975	Pedro Pires, Prime Min. Aristides Pereira, Pres.
CENTRAL AFRICA REPUBLIC	Ubangi-Shari	Aug. 13, 1960	David Dacko, Pres.
CHAD	Chad	Aug. 11, 1960	Francois Tombalbaye, Pres.
COMORO ISLANDS	Comoro Islands	June 6, 1975	Ali Soilih, Pres.
CONGO, REPUBLIC OF	French Congo	Aug. 15, 1960	Abbe Fulbert Youlou, Pres.
DJIBOUTI	Affars & Issas	June 27, 1977	Hassan Gouled Aptidon, Pres.
EGYPT	Egypt	(July 23, 1952, anniversary of revolution which led to founding of republic)	Gen. Mohammed Naguib, Pres. Gamal Abdel Nasser, Prime Min.
EQUATORIAL GUINEA	Spanish Guinea & Fernando Po	Oct. 12, 1968	Francisco Macias Nguema, Pres.
ETHIOPIA	.... (sometimes referred to as "Abyssinia")	....	Menelik II, Emperor, crowned 1889, restored Solomonid dynasty. Ethiopia's history goes back over 30 centuries.
GABON	Gabon	Aug. 17, 1960	Leon M'ba, Pres.
GAMBIA	Gambia	Feb. 18, 1965	Dawda Kairaba Jawara, Prime Minister/President
GHANA	Gold Coast & British Togoland	March 6, 1957	Kwame Nkrumah, Prime Min./Pres.
GUINEA	French Guinea	Oct. 2, 1958	Sekou Toure, Pres.
GUINEA BISSAU	Portuguese Guinea	Sept. 24, 1973	Luis de Almeida Cabral, Pres.
IVORY COAST	Ivory Coast	Aug. 7, 1960	Felix Houphouët-Boigny, Pres.
KENYA	Kenya	Dec. 12, 1963	Jomo Kenyatta, Prime Min./Pres.
LESOTHO	Basutoland	Oct. 4, 1966	King Moshoeshoe II
LIBERIA	....	July 26, 1847 (Declaration)	Joseph Jenkins Roberts, 1st Pres. of a colony settled by ex-slaves from America

Country	Pre-Independence Name	Independence Date	1st Head of Government/ 1st Head of State
LIBYA	Libya	Dec. 24, 1951	King Idriss I
MADAGASCAR	Madagascar	June 26, 1960	Philibert Tsiranana, Pres.
MALAWI	Nyasaland	July 6, 1964	Hastings Kamuzu Banda, Prime Minister/President
MALI	French Sudan	Sept. 22, 1960	Modibo Keita, Pres.
MAURITANIA	Mauritania	Nov. 28, 1960	Mokhtar Ould Daddah, Pres.
MAURITIUS	Mauritius	Mar. 12, 1968	Sir Seewoosagur Ramgoolam, Prime Minister
MOROCCO	French & Spanish Morocco, Ifni, Tangier Zone	Mar. 2, 1956	King Muhammad V
MOZAMBIQUE	Portuguese East Africa	June 25, 1975	Samora Moises Machel, Pres.
NAMIBIA	(formerly South-west Africa)	....	....
NIGER	Niger	Aug. 3, 1960	Hamani Diori, Pres.
NIGERIA	Nigeria (part of British Cameroon added 1961)	Oct. 1, 1960	Sir Alhaji Tafawa Balewa, Prime Minister Dr. Nnamdi Azikiwe, Gov.Gen.
REUNION	....	....	....
RWANDA	Ruanda-Urundi	July 1, 1962	Gregoire Kayibanda, Pres.
SAO TOME & PRINCIPE	Sao Tome & Principe	July 12, 1975	Manuel Pinto da Costa, Pres.
SENEGAL	Senegal	Aug. 20, 1960	Leopold Sedar Senghor, Pres.
SEYCHELLES	Seychelles	June 28, 1976	Albert Rene, Prime Minister James R. Mancham, President
SIERRA LEONE	Sierra Leone	April 27, 1961	Sir Milton Margai, Prime Min.
SOMALIA	British Somaliland & Italian Somaliland	July 1, 1960	Abdan Abdulla Ousman, Pres. Abdirashid Shermarke, Prime Min.
SOUTH AFRICA	Union of South Africa	Dec. 11, 1931	....

Country	Pre-Independence Name	Independence Date	1st Head of Government/ 1st Head of State
SUDAN	Anglo-Egyptian Sudan	Jan. 1, 1956	Abdallah Khalil, Prime Min.
SWAZILAND	Swaziland	Sept. 6, 1968	Prince Makhosini Dlamini, Prime Minister King Sobhuza II, Head of State
TANZANIA	Tanganyika & Zanzibar	Dec. 9, 1961 (union, 1964)	Julius Nyerere, Prime Min./Pres.
TOGO	French Togoland	April 27, 1960	Sylvanus Olympio, Pres.
TUNISIA	Tunisia	March 20, 1956	Habib Bourguiba, Pres.
UGANDA	Uganda	Oct. 9, 1962	Milton Obote, Prime Minister Mutesa II, President
UPPER VOLTA	Upper Volta	Aug. 5, 1960	Maurice Yameogo, Pres.
WESTERN SAHARA	Spanish Sahara	....	.... (Independent of Spanish rule but still jointly administered by Morocco & Mauritania)
ZAIRE	Belgian Congo	June 30, 1960	Patrice Lumumba, Prime Min. Joseph Kasavubu, Pres.
ZAMBIA	Northern Rhodesia	Oct. 24, 1964	Kenneth Kaunda, Prime Min./Pres.
ZIMBABWE	Rhodesia	Apr. 18, 1980	Robert Mugabe, Prime Min./Pres.

African Studies Program University of Illinois

Map of Africa


CEUTA
MELILLA
Tunis
Rabat
El Djezair
TUNISIA
MOROCCO
Tripoli
Benghazi
ALGERIA
Cairo
El Aiun
LIBYA
EGYPT
WESTERN SAHARA
MAURITANIA
CAPE VERDE IS.
Praia
Nouakchott
BURKINA FASO
Ougadougou
NIGER
SENEGAL
Dakar
THE GAMBIA
Banjul
MALI
Bamako
Niamey
CHAD
Ndjemena
Khartoum
SUDAN
DJIBOUTI
Djibouti
GUINEA
Conakry
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Bangui
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EQUATORIAL GUINEA
Malabo
SAO TOME E PRINCIPE
Libreville
GABON
CONGO
Brazzaville
Kinshasa
ZAIRE
UGANDA
Kampala
KENYA
Nairobi
SOMALIA
Mogadishu
RWANDA
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OUR HUMAN ANCESTORS IN AFRICA

Charles M. Keller

The animals which are most like us are the great apes of Africa, the gorilla and the chimpanzee. Paleontologists, who study the fossilized bones of prehistoric animals, tell us that about 15 million years ago we humans and the present-day apes had a common ancestor. Since that time our early relatives have evolved into modern humans of today, and the early relatives of the apes have evolved into the animals we know from sub-Saharan Africa.

During the last 50 years much research has been done in East and South Africa (Ethiopia, Kenya, Tanzania, and the Republic of South Africa) where fossils of the earliest human ancestors have been found. Many different individuals have been involved in this research, but Raymond Dart, Robert Broom, Louis Leakey, his wife, Mary Leakey, their son, Richard Leakey, and Donald Johannson are some of the more familiar names associated with it.

These scientists have uncovered hundreds of fossils and there is much controversy about how to classify them. Usually they are classified into three groups. One contains fairly small individuals, weighing about 50-60 lbs., and they are called Australopithecus africanus. Another contains larger creatures, weighing about 80-120 lbs., and they are called Australopithecus robustus. The members of the genus Australopithecus are closely related to us but were not our direct ancestors. The third group is fairly large, up to 150 lbs., and has been given a number of names. Most scientists agree that it is this group which is our direct ancestor and that it belongs in the same genus in which biologists place us, the genus Homo.

The earliest Australopithecine fossil is about 5 million years old, and the earliest Homo fossil is about 2-2.5 million years old. This period of time is called the Plio-Pleistocene. The ages of these fossils have been determined by measuring radioactive minerals in rocks associated with the fossils (the potassium-argon method); examining rock for evidence of changes in the earth's magnetic field (paleomagnetism); and correlating geological strata from one locality to another.

By examining the kinds of sediments which were deposited between 1 and 5 million years ago, it is possible for geologists to reconstruct the kind of setting in which our early ancestors lived. Paleontologists can identify the animals which shared East and South Africa with our relatives, and this helps to fill out the picture of their ecological setting.

Paleontologists who specialize in the study of human evolution have been able to determine the height, weight, gait, and diet of the early members of the genus Homo.

Archaeologists excavate the artifacts which were made and used, study the bones of the animals which were eaten, and the arrangement of tools and food debris in the camps where our ancestors lived. From this evidence they can interpret the behavior of our Plio-Pleistocene relatives.

The picture which emerges is fascinating and complex. Our relatives had brains much smaller than ours and teeth much larger than ours, but they walked erect and used their hands for making and using tools like we do. As early as 2 million years ago they selected certain kinds of stone from which to manufacture certain kinds of tools. These tools were often carried several miles from a rock out-crop to a camp site. The tools were used for skinning animals and cutting up meat and undoubtedly for collecting and processing other food products such as nuts, seeds, roots, and berries. Five million years ago the climate, flora, and fauna of East Africa was much like it is today. Our ancestors lived in groups of 15-25 and liked to camp on the shores of lakes. They often surrounded their camps with brush fences to protect themselves from predators. They frequently killed and butchered animals which they found trapped in the mud around water holes, but they also caught a wide range of animals, from lizards and birds to small antelopes and young giraffes. These they took back to their camps where the food was shared with other members of the group. They were behaving in a more varied and more complex way than any non-human animal does today and must have had a more sophisticated communication system than any of the present-day animals.

The evidence from our early ancestors in Africa show that they lived in groups, exploited a wide range of resources in their environment by using tools, and communicated and interacted with each other in complex and relatively sophisticated ways. Even though our Plio-Pleistocene relatives did not look very much like us, they behaved very much like we do.

For further reading:

The best introductory books on this subject are the following:

Edey, M.A.
1972 The Missing Link. New York: Time-Life Books.
Howell, F.C.
1965 Early Man. New York: Time-Life Books.

The latter is a bit dated, but they both have the basic ideas well outlined (and some nice pictures and diagrams).

Leakey, Richard E.
1978 People of the Lake. New York: Garden City
Johannson, Donald and Maitland Edey
1981 Lucy: The Beginnings of Humankind. New York: Simon & Schuster.

Some more popular-type articles would include the following:

Time Magazine - November 7, 1977
National Geographic - November 1966 (Olduvai)
May 1970 (East Rudolf)
January 1973 (Louis Leakey)
June 1973 (East Rudolf)
December 1976 (Hadar - D.C. Johanson)

Some slightly more detailed articles:

Anonymous
1976 "Hominid remains from Hadar, Ethiopia." Nature 260:389.
1976 "New finds from Lake Turkana." Nature 261:541.
Butzer, K.W.
1977 "Environment, culture, and human evolution." American Scientist 65:572-584.(Sept.-Oct. 1977).
Leakey, R.E.F.
1973 "Australopithecines and hominines: a summary on the evidence from the early Pleistocene of Eastern Africa." Symposia of the Zoological Society of London 33:53-69.
1976 "Hominids in Africa." American Scientist 64:174-178. (Mar.-Apr. 1976).

Some introductory texts:

Campbell, Bernard G.
1976 Humankind Emerging. Little, Brown, Inc.
Kelso, A.J.
1972, 1974 Physical Anthropology. Lippincott.
Pfeiffer, John E.
1969, 1972, 1977-78 The Emergence of Man. Harper & Row.
Poirier, Frank E.
1973 Fossil Man: An Evolutionary Journey. The C.V. Mosby Company.
1974, 1977 In Search of Ourselves. Burgess.
Weiss, Mark L. & Alan E. Mann
1975, 1978 Human Biology and Behavior. Little, Brown, Inc.

Finally, a more detailed book:

Isaac, Glynn & Elizabeth R. McCown (eds.)
1976 Human Origins: Louis Leakey and the East African Evidence.
W.A. Benjamin, Inc.

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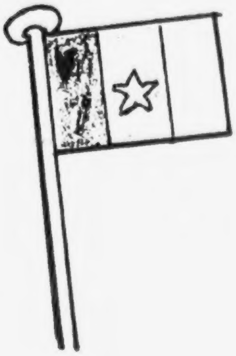
FACT SHEET

on

CAMEROON

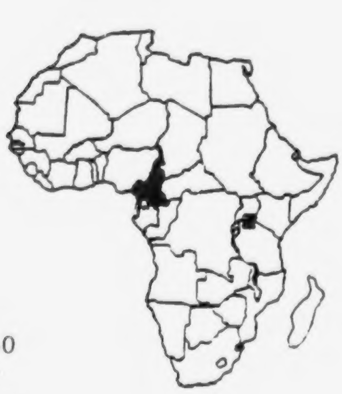


National Flag

Green (next to flag pole) represents Peace; Red (center), Labor; Yellow, prosperity; Yellow star for unity.

Independence Date: January 1, 1960 for East (French) Cameroon; February 11, 1961 for Southern/West Cameroon (British)
October 1, 1961: Federal Republic
June 2, 1972: United Republic of Cameroon (formally became unitary state)

Pre-Independence Status: German colony from 1884-1916; from 1916-60 East Cameroon was administered by France under a League of Nations trusteeship; West Cameroon under name of "Southern Cameroon" administered by United Kingdom which merged it with Nigeria for administrative convenience.



National Anthem:

"O Cameroun, berceau de nos ancetres"

"O Cameroon, that cradle of our fathers"

Head of Government: Paul Biya (His Excellency the President)

Head of State: Bouba Bello (His Excellency the Prime Minister)

Political Party: Cameroon National Union (CNU)

Type of Government: United Republic, 7 provinces, with constitution patterned after that of France.

Provinces: Northern, Center-South, Eastern, Western, Littoral, South-West and the North-West

Capital City: Yaounde (population 313,000)

Other Major Cities & Towns (with population): Douala (458,000); Nkongsamba (71,000); Garoua (64,000); Bafoussam (62,000); Maroua (67,000); Foumbam (59,701); Kumba (50,000); Buea (31,000).
Source: L'Afrique d'expression francaise et Madagascar 1981)

Total Population: 8,657,000 (1981 L'Afrique d'expression francaise/Madagascar)

Size: 183,736 square miles (475,442 square kilometers)

Major Languages: French and English, official languages. Others: Bali, Bamileke, Bassa, Douala, Ewondo, Fulani and Hausa.

Universities: Yaounde University (founded 1962), now being decentralized, e.g., School of Business Studies in Douala, School of Agriculture in Dschang; plans for a faculty of Modern Letters in Bueau, science branch at Ngaoundere, an institute to train translators and interpreters; medical center at Yaounde, 1980.

Climate: Complete sequence of intertropical climate, from equatorial in the south to Sahelian in the north. Two broad seasons: 1) Rainy season, March-October, with short dry season in August; 2) Dry season, November-March.
Average maximum temperature: From 24°C (79°F) to 30°C (86°F).

Major Exports: Coffee, bananas, cocoa, timber, cotton, rubber, aluminum, oil

Other Industries and Resources: Bauxite, cassiterite, sugar, manganese, tin ore, marble, limestone

Money: CFA franc and centimes; 100 centimes = 1 CFA franc. Exchange rates vary.
US $1 = 487.7 CFA (as of January 1985)
Bank notes issued in denominations of 100, 500, 1000, 5000 and 10,000 CFA
Coins: 1, 2, 5, 10, 25, 50, 100 CFA francs

Budget:
Gross Domestic Product (GDP) 1980-81: $7 billion (Source, U.S. State Dept. 2/83)
Per capita income : $669
Allocation 1980-81 total budget of 310 billion CFA francs (Operating budget 199 b CFA)

Education	28.9 b CFA
Health	10.6
Military/Police	22.9

(Source: L'Afrique d'expression francaise et Madagascar 1981-82)

Major Religions: Christianity, Islam, Traditional African beliefs

Public Holidays: January 1, Independence Day; February 11, Youth Day; May 1, International Labor Day; May 10, Unitary State Day; December 25, Christmas Day. Good Friday and Easter Monday and Muslim festivals of Eid-ul Adha, Moulid-un-Nabi, and Eid-ul-Fitr vary with the calendar.

Main Newspapers: Cameroon Tribune (circ. 20,000), daily; Cameroon Times (12,000); Cameroon Outlook (13,000); La Gazette (28,000).

Education/Social Services: Literacy rate 75%, one of the highest in Africa. In 1979-80 : 1,303,000 primary school students; 205,000 secondary; over 12,000 in higher education; over 126 hospitals with over 16,000 beds (1 doctor per 15,000) over 900 dispensaries; medical center at Yaounde University graduating its first doctors; annual budget includes 600 million CFA for pharmaceutical products.

Tourist Attractions: Immense parks and natural reserves in the north (e.g., Boubandijah National Park, Waza National Park); beaches (Kribi, Sanago area), resorts (Luna Park, Nimbe, Nkongsamba, Mt. Cameroon); craft centers (Foumbam, Maroua); historic sites (Buea, Tchollire); well developed tourist facilities.

Brief History:

The name Cameroon originated from the Portuguese word "Cameroes", meaning "shrimps". It refers to the great quantity of "shrimps"--actually seasonal crayfish--which so impressed the Portuguese explorer, Fernando Po, when he landed at present-day Douala in 1472. Over the years European traders, missionaries and explorers used different names to describe the coast, the river, the territory and the people of the area, e.g.: "The Cameroons" (English), "Cameroun" (French), "Kamerun"(German), "Camerones" (Spanish).

Well organized communities and chiefdoms existed in Cameroon before the arrival of Europeans. Early history of the country is known chiefly through oral accounts of past civilizations, one of the most important being that of Sao, who lived in the north on the banks of the Logone between the 13th and 14th centuries. Others include the Mandara kingdom of the 15th century, absorbed in the 16th century by the Bornu Arab Empire; the Bamileke and Bamoun kingdoms of the 15th and 16th centuries; and the Maboun kingdom, at its height in the 18th century. Fulani herdsmen came into the north from the west in the 17th century and dominated the farming population, causing some resistance from the kingdoms.

The Portuguese who arrived in 1472 set up a trading post at Douala but it was not until the 17th century that Europeans began coming regularly, trading chiefly in slaves and palm oil. By 1869 the Germans had become the dominant group but with considerable competition from the British and French. British presence had been established on April 29, 1852, when Alfred Saker, a British missionary, and John Beecroft, British consul, signed a treaty with King Akwa and Charles Dido, one of his chiefs, foreshadowing the abolition of slavery, prevention of human sacrifice, protection of missionaries and the granting of religious liberty. In 1858 Saker established a British settlement at Ambas, which he called Victoria (now renamed Limbe City) after the reigning Queen of England.

On July 16, 1884, the chiefs of Douala, led by "King" Bell, signed a treaty with the German diplomat, Gustav Nachtigal, proclaiming Cameroon a German protectorate. A British mission, sent to annex the territory, arrived five days after the German treaty had been signed.

Cameroon remained a German protectorate until March 1916 when it was occupied by British and French troops during the First World War. A temporary partition formally approved on July 10, 1919 in a declaration by Britain and France and later (1922) by a Council of the League of Nations gave France four fifths of the territory and the other fifth to Britain. When the League of Nations became the United Nations in 1946 the territories were styled trusteeship territories.

In 1948, Ruben Um Nyobe, Dr. Felix Moumie and other trade union leaders formed the Union des Populations du Cameroun (UPC) to campaign for independence from France and the reunification of the two sectors of the country. Following disturbances and violent attacks on government properties in 1955 the UPC was banned in French Cameroon and party leaders fled to the British sector, attempting to establish their headquarters there. Nyobe and others soon returned and went underground.

The UPC was banned also in Southern Cameroon (British territory) and by the beginning of June 1957 , Moumie and 12 of his colleagues were imprisoned in Lagos and later deported to Khartoum. They moved from Khartoum to Cairo, where they were given refuge by President Nasser. Meanwhile, violence continued in the French Cameroon. On September 15, 1958 it was reported that Nyobe had been killed while leading a guerilla group against Government troops in the Sanaga maritime province.

Things changed when France decided to grant East Cameroon (French sector) internal self-government on December 31, 1958 and full independence on January 1, 1960, with Ahmadou Ahidjo, leader of the Union Camerounaise (UC) as President. Southern (British) Cameroon, which was administered as part of Eastern Nigeria till 1954, when it was constituted into a region within the Nigerian Federation, voted in a plebiscite on February 11, 1961, to join the Cameroon republic on October 1, 1961, to form the Federal Republic of Cameroon. Northern Cameroon, which had been administered as part of Northern Nigeria, voted to remain in the Nigerian Federation, and became the Sardauna Province of Northern Nigeria on June 1, 1961.

Moumie, leader of the banned UPC, died in exile in Geneva on November 3, 1960, reportedly poisoned by the "Red Hand", a secret French organization which had also operated against Algerian nationalists. His body was flown for burial to Conakry, Guinea, where he had set up a Cameroon government in exile.

After the reunification, Ahidjo continued as President, and John Ngu Foncha, leader of the Kamerun National Democratic Party (KNDP), which campaigned for reunification, became Vice-President. The 1961 federal constitution provided that the President should be from the French-speaking Cameroon, and the Vice-President from English-speaking Cameroon. The President was elected for five years. The National Federal Assembly was also elected for five years, by universal adult suffrage, and comprised 40 representatives from East Cameroon and 10 from the West ("Southern", former British).

In 1966 the UC and KNDP merged into a single party, Union Nationale Camerounaise (UNC) under Ahidjo's leadership. Ahidjo was reelected President in May 1970 and Solomon T. Muna replaced Foncha as Vice President and later as Prime Minister of West Cameroon. A proposal to abolish the federal system in favor of a unitary system was approved on May 20, 1972, and the country formally became a unitary state, the United Republic of Cameroon. Regional legislatures and the office of Vice-President were abolished. In June 1975 there was a constitutional amendment and the office of Prime Minister was created. An important constitutional amendment adopted on June 9, 1979 provided that in case of vacancy in the presidency caused by death, resignation or an act of the Supreme Court, the Prime Minister would immediately become President and serve for the remainder of the term. The president of parliament takes second place in the order of succession, but only until a new designation by the President.

On November 4, 1982 President Ahidjo, in a surprise announcement, resigned his office and handed over power to his Prime Minister, Paul Biya. Shortly after taking office President Biya named Bouba Bello as the new Prime Minister.

Some Useful Phrases in Local Languages:

English	French		Bamileke		Fulani (Foulbe)	Bassa
Good day/Hello	Bonjour	(A.M.)	Ozii (o-zē-ē)	(A.M.)	Jam tan (jäm tän) Jam waali (jäm wä-li)	Me nyega an (me nye-gä än)
		(P.M.)	Oyoo (o-yō)	(P.M.)	Jam kiirdaa (jäm ki-ir-dä)	
How are you?	Comment allez vous?		....		Kori tanaqalaa? (co-rē tä-nä-cä-la)	U ye mboo o? (ö-ye mbö-ö)
Goodbye	Au revoir		Ohoo (o-hō)		Nallen jam (nä-len jäm)	U kenek longe (ö ce-nec lo-nge)
Thank you	Merci		Gapin (gä-pin) Lacpachan (läc-pä-chän)		Qa jaraama (cä jä-rä-mä)	Me nyega (me nye-gä)

Cameroon Representatives in the U.S.:

Embassy of the United Republic of Cameroon, 2349 Massachusetts Ave., Washington, D.C. 2008 (202) 265-8790 to 8794

Cameroon Permanent Mission to the United Nations, 22 East 73rd St., New York,NY 10021

Further Resources: See "Short Bibliography of Books on Cameroon", in this series.

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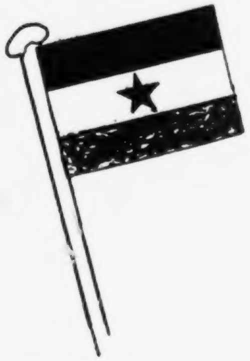


National Flag

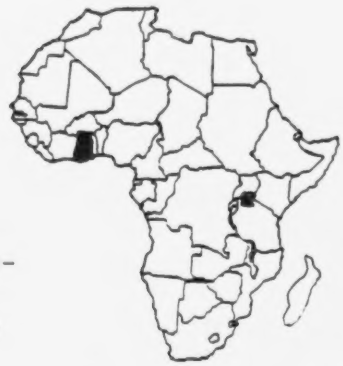
Red (top stripe) for freedom fighters' blood; gold (middle) gold resources;black star, forefathers; green (bot.)farming

Independence Date: March 6, 1957

Pre-Independence Status: British colony (Trans-Volta Togoland, the Volta Region of Ghana, was a German colony, later a British Protectorate)

Head of State: Jerry R. Rawlings, Flight Lieutenant

Type of Government & State: Military (Provisional National Defence Council, PNDC) with mostly civilian administrators.



National Anthem

"Lift high the flag of Ghana"

Regional Divisions: 9 regions - Greater-Accra, Eastern, Central, Western Volta, Ashanti, Brong-Ahafo, Northern and Upper regions

Capital City: Accra (population 840,000)

Other Major Cities (with population): Kumasi (345,000; Sekondi-Takoradi (161,000) Tamale (83,000); Tema (169,000); Cape Coast (52,000). (Source, Europa Yearbook 1982)

Total Population: 12,244,000 (1982 est.) Annual growth rate 3.1%; rural/urban ratio 64/36.

Size: 92,100 square miles or 238,537 sq. kilometers

Major Languages: English (official), Akan (including Twi & Fante dialects), Ga-Adangbe, Ewe, Dagbani

Universities: University of Ghana (Accra-Legon); University of Science and Technology (Kumasi), University of Cape Coast

Climate: Tropical, varying with distance inland and with altitude to a lesser effect, high humidity. Temperature fairly uniform, between 70°F and 90°F. Rainfall decreases from about 80 in./yr. in western coastal region (Axim area) to about 15 in./yr. in extreme north.

Major Exports: Cocoa, gold, diamonds, manganese, bauxite, timber, aluminum

Other Industries, Natural Resources: Fishing (marine & inland, Volta Lake), hydroelectric power (Volta Dam), offshore oil reserves, agricultural products

Money: Cedi (¢) and pesewa (p) 1 Cedi = 100 pesewa
US $1 = 50c as of January 1985

Economic Indicators/Budget (Source, Africa South of the Sahara, 1984-85)
Gross National Product (GNP) in 1980 $13.7 billion
Per Capita income (1980) $420
Allocations of 1979/80 budget of 4,671.5m cedi included:

Education	1,025.6m ¢
Health	325.2m ¢
Social Security	243.5m ¢

Major Religions: Traditional African religions, Christianity, Islam

Public Holidays: January 1, New Year's; March 6, Independence Day; July 1, Republic Day; December 25, 26, Christmas.

Major Newspapers: Daily Graphic (200,000 circulation); The Ghanaian Times (150,000); People's Evening News (40,000); Echo (30,000); The Mirror (180,000); Weekly Spectator (165,000); The Palaver Tribune (180,000). Also radio & television broadcasts.

Education/Social Services (Source, Africa South of the Sahara, 1984-85): Education (1979/80 est.) Teachers - 48,146 primary, 23,556 middle, 5,890 secondary, 963 university; Students - 1,335,463 primary, 522,170 middle, 103,998 secondary, 8,286 university. Health: 1 doctor per 7,630 population; infant mortality 103 per 1,000, life expectancy, 55 years.

Tourist Attractions: Accra, National Cultural Center at Kumasi (center of Ashanti kingdom), Takoradi, Volta Dam at Akosombo, Elmina Castle and other historic coastal forts, botanical gardens, beaches, Ghanaian festivals, art.

Brief History:

Prior to independence much of the area now called Ghana was known as the Gold Coast, a name given by the Europeans to the coastline from Assine to the Volta River where they obtained gold in appreciable quantities. When the colony of Gold Coast became the first sub-Saharan country to be independent it took the name Ghana from the first of three great pre-colonial empires in the interior of West Africa known as the Western Sudan. The other 15th century empires were Mali and Songhai. The old Ghana empire stretched from what is now Mauritania to parts of the Republic of Niger. Like the Gold Coast, it was famous for its gold, some of which came from the mines of today's Ashanti region. The Dagomba and Mamprussi kingdoms flourished in Ghana in the 12th-13th centuries followed by smaller kingdoms which were eventually conquered by the Ashanti (Asante) empire in the 17th century. The Ashanti, part of the Akan group, established their center at Kumasi and grouped the conquered kingdoms into an Ashanti Confederation with influence extending into the center of modern Ivory Coast. Main ethnic groups in Ghana today are the Akan Ashanti, Ewe, Ga-Adangbe, and Mole-Dagbani. There are many others.

The first Europeans to arrive on the coast were the Portuguese at the end of the 15th century. To exploit the newly discovered gold producing territory the Portuguese built forts and castles on the coast, the more impressive being the Elmina Castle built in 1482. The Portuguese were driven out around 1642 by the Dutch and it is estimated that they exported nearly £ 200,000 of gold annually at the peak of their trade.

The period of intensive European activities started in the 17th century in response to the "sugar revolution" in North America. This resulted in great demand for West African slaves to work on the plantations and led many other European "trading" countries to turn their attention to Ghana in search of gold and slaves.

The competition brought about a scramble for the coastal states, resulting in no less than 30 European forts and castles along the 300-mile coastline of Ghana. The Danes, Dutch, English, Portuguese, Swedes and French all had possessions at one time or another on the coast. Christianborg castle built by the Dutch at Osu near Accra continues to be the administrative seat of the country as well as the official residence for several of Ghana's heads of state.

The concentration of forts and people of different race and economic power on the coast had great political, social and economic impact. Small, unimportant fishing villages such as Cape Coast became major trading centers. The introduction of firearms greatly influenced the rise of such coastal states as Akwamu, Denkyira and Ashanti in the interior. Origins of the Ashanti who dominated Ghanaian sociopolitical life for 200 years are associated with King Osei Tutu and his priestly advisor Akomfo Anokye. By creating the Golden Stool, the soul of the Ashanti nation, they provided the state with a visible object, to be adored and defended till death.

The Ashanti were defeated in 1874 by the British who annexed all the states in Southern Ghana. At this time, the scramble for Africa by the European powers had begun and the British, fearing loss of trade control to the French and Germans, moved again to conquer the Ashanti. Few wars in Africa parallel the Ashanti wars with the British. Unable to easily defeat the Ashanti, the British captured King Prempeh in 1896 and exiled him, first to Sierra Leone, and then in 1900, after the Yaa Asatewaa War, to the Seychelles islands over 3,000 miles away. Finally, in 1901, Ashanti and Northern Ghana were brought under the British, giving them control of virtually the whole country. The English system - language, politics, legal forms, trade, commerce, industry and education - was to affect and transform Ghana from then onwards.

After World War II, following discontent caused by high unemployment among thousands of ex-servicement returned from fighting for the British, mass national movements began to be organized. In 1947, when the United Gold Coast Convention (UGCC) was formed by Dr. J.B. Danquah and others, Kwame Nkrumah was invited to become the party's secretary. He formed the Convention People's Party (CPP) in 1949 with self-government as its slogan. Nkrumah won the first general election in 1952 and became the first Prime Minister. But in 1954 an opposition party, the National Liberation Movement (NLM) in the Ashanti area, advocating regional distribution of power, engaged in violent clashes with the CPP, lasting until the general election of 1956. CPP won this election and on March 6, 1957 the country became independent. On July 1, 1960, when Ghana became a republic,Dr. Nkrumah was elected President.

Nkrumah's concern for freedom for all Africans, initiating a Pan-African movement, and his development aspirations for his own country earned him a place in history acknowledged even by his many critics. Many things contributed to his overthrow by a military coup in 1966: economic decline, mismanagement, increased dependency on foreign imports, lack of progress in the socialist ideals he had espoused, corruption and repressive political control. Although some of this could be blamed on Nkrumah's personal ambitions and increasingly autocratic style of governing, there were other factors, some still contributing to a downward trend of the country under successive military and civilian regimes: preoccupation with cocoa export (a policy inherited from the colonial regime and encouraged by foreign investors and aid agencies), falling world market prices, lack of trained technicians, poorly defined government policies. Since 1966 there have been only two civilian elected administrations, for very brief periods, in this succession: 1966-1969, National Liberation Council (MLC) military government under General Ankrah; 1969-1972, Progressive Party (PP) civilian government under Dr. K. Busia; 1972-1979, National

Redemption Council (NRC), later changed to Supreme Military Council (SMC) led by General Acheampong (till 1978) and General Akuffo; June-September 1979, Armed Forces Revolutionary Council (AFRC) military government under Flight Lt. Jerry R. Rawlings; 1979-1981, the People's National Party (PNP), civilian administration under Dr. H. Limann; 1982-present, The People's National Defence Council (PNDC) under Flight Lt. J. J. Rawlings.

Culturally rich, with a relatively high proportion of well educated people, Ghana's economic and political problems reduced it to what was termed two years ago a "basket case". Recently, however, in spite of further burdens caused by droughts and depletion of food supplies through return of over a million Ghanaians expelled from Nigeria in 1983, there are real signs of recovery. Self-imposed austerity measures initiated by the Rawlings government, including devaluation of the cedi, price deregulation, reduction of state spending and increased tax collection have reduced the country's deficit to 2.2% of the GDP (average Africa rate being 4.5%). While serious problems remain, such progress has encouraged major loans from Western lenders in 1985 to finance such projects as oil exploration, rehabilitation of the timber and mining sectors (gold being Ghana's No. 2 export earner) and modernization of Ghana Broadcasting facilities.

Some Useful Phrases in Local Languages

English	Akan	Ga
How are you?	Wo no te sen (wo no te sen)	Te oyoo tee? (te o-yo te)
I am fine	Me no ye (me no ye)	I ye odzo gbaa (ē ye od-zo gbä)
Thank you	Me do wo ase (me do wo ä-se	Oyi wara don (o-yē wä-rä don)
Please	Mepa wo kyew (me-pä wo chew)	Ofai ne (o-fä-i ne)
Goodbye	Nan te yie (nän te ye)	Yaa ba (yä bä)

Ghanaian Representatives in the U.S.

Embassy of Ghana, 2460 16th St. N.W., Washington, D.C. 20009 (202) 462-0761

Ghana Mission to United Nations, 19 E. 47th St., New York, NY 10017. (212) 832-1300.

Additional Resources on Ghana:

Other items in this collection (see index), especially: "Adinkra Cloth", p. 175, "Understanding African Folklore", p. 260, "Singing Games from Ghana", p. 272.

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Nkrumah, Kwame. Autobiography. London: Nelson 1958.

Dunn, John. West African States: Failure and Promise. Cambridge U. Press, 1978.

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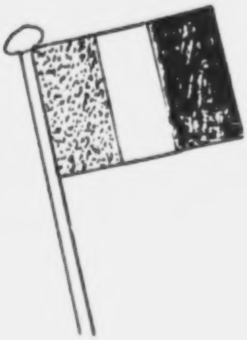
on
IVORY COAST



National Flag

3 vertical bands: orange, white,green

Independence Date: August 7, 1960

Pre-Independence Status: French colony (part of French West Africa)

Head of State: President Felix Houphouet-Boigny

Political Party: Democratic Party of Ivory Coast (PDCI), only party

National Anthem: "L'Abidjanaise"

Type of Government: Republic, 3 branches: 1) Executive (president), 2) Legislative (National Assembly), 3) Judicial (Supreme Court)

Capital City: Abidjan (pop. 915,000 1981 est.) Source: Africa Today 1981

Other Major Towns, with pop.: Bouake (198,000), Man (91,000), Gagnoa (76,000), Daloa (60,837), Grand-Bassam (45,000), Bingerville (45,000) Source: Africa Today

Total Population: 8.6 million (1982 est. U.S. State Dept. Background Notes)

Size: 124,500 sq. mi. (322,500 sq. km.) slightly larger than New Mexico.

Major Languages: French (official), Dioula/Dyula (Manding group), Baoule/Baule (Akan group), Agni/Anyi (Akan), Senufo

University: University of Abidjan

Climate: In the south, average 27°C, heavy rainfall and 4 seasons -- Dec.-April, dry season; May-July, long rains; Aug.-Sept., short dry season; Oct.-Nov., short rains. In the north, 21°C to 35°C, little rain, 2 seasons -- May-Oct., rain; Nov.-April, dry season.

Major Exports: Cocoa (world's largest producer), coffee (world's 3rd largest producer), timber, rubber, pineapples, palm oil, bananas, cotton

Other Industries: Agriculture, food & lumber processing, textiles, oil refining, auto assembly

Money: C.F.A. Franc (guaranteed in the international market by France)
100 centimes (c) = 1 CFA US $1 = 487.87 CFA as of January 1985.

Economic Data
GDP (1981) $9.9 billion Per capita GDP(1981) $1,153
(Source: U.S. State Dept. Background Notes 2/83)
Budget(1983) 435,250m CFA of which 141,578 m CFA allocated to Education (30%)
(Source: Bulletin de l'Afrique Noire No. 1173 3/3/83)

Major Religions: Traditional (63%), Islam (25%), Christianity (12%). Four national religions recognized by government: Islam and three Christian groups - Catholicism, Protestantism and the African-originated Harrist Church.

Public Holidays: January 1, New Years Day; May 1, Labor Day; August 7, National Day; December 7, Independence Day (1st recognition of independence within the French community). Major Muslim and Christian holidays.

Main Newspapers: Fraternité Matin (circ. 80,000), Ivoire Dimanche (70,000)

Education/Social Services: (Education data from Africa South of the Sahara,'84-85) Education: Teachers (1978) - primary 21,640, secondary/general 4,026; 1979/80 963,246 primary students, including 141,889 in private schools; 1981, 113 public secondary schools with approximately 120,000 students; 51,744 attending private secondary schools; 45,000 receiving technical education; National University enrollment of 12,656 in 1980/81. Health Services (source, Africa Today '81): 1977-78 est. Population per physician 15,200, per nursing person 2,370; life expectancy 46 years; infant mortality 27 per 1,000.

Tourist Attractions: Beaches, forests, hilly countrysides, especially: chain of coastal lagoons east of Abidjan, Comoe National Game Park, mountainous area around Man, Senufo country (major source of indigenous arts) in north. Tourist facilities and transport facilities fairly well developed.

Brief History:

Stone axes and other implements found in the region suggest Ivory Coast's early inhabitants were paleolithic forest dwellers. Though little is known about the early history, a diverse population resulted from migrations of people from the savannah to the north and forest peoples coming from east and west. The main groups today are descendants of several umbrella groups spread over a number of countries in West Africa, sharing a common culture, similar languages and in some cases an association with some of the great kingdoms once flourishing in this region. Two of the major ethnolinguistic groups - the Kru in the southwest (Bete, Dida, Wobe) and the Voltaic in the northeast (Lobi, Senufo) settled in the country during the 16th century. In the 18th century there were migrations of two Akan groups associated with the Ashanti (Asante) kingdom in the area of modern Ghana; these groups, the Agni and the Baoule (Baule) moved to Ivory Coast to escape domination of the Ashanti Confederation. Small state systems were established - the Agni kingdom of Sanwi, the Abrong kingdom of Djaman. In the north were the Mande (Manding) people, part of the expanding empire of Almamy Samori founded in the late 19th century. One group of the Mande, the Dioulas, known for their long distance trading, established a kingdom at Kong with the aim of protecting their trade routes for kola and gold. This and other small Islamic states created by the Dioulas served to increase their influence economically and religiously.

The first contact with Europeans began with the Portuguese sailing along the coast in the 15th century, followed by the Dutch and French, trading in ivory and - to a lesser extent - in slaves. The ivory trade gave rise to the name "Teeth Coast", later "Ivory Coast", for the country. The French set up a trading post at Assinie and through treaties with local rulers made small settlements along the coast. At the 1885 Great Powers Conference in Berlin, France tried to extend its possessions beyond the coast. Its agents in the region - Verdier, Treich-Laplene and Binger - were successful in blocking British penetration inland, resulting in the Anglo-French Convention of August 10, 1889 which recognized these territories as under French rule. In 1892 another convention fixed the frontier between Ivory Coast and Liberia at the Cavally. On March 8, 1893 Ivory Coast officially received its name and territorial autonomy and the next year Binger was named the first governor.

The long resistance of the Mandinka ruler, Almamy Samori, finally ended with his capture in 1898, bringing a large territory under French control. But the local chiefs who had signed treaties had not realized to what extent they were forfeiting their rights, becoming subjects rather than partners of the French, forced to pay taxes, grow crops (cocoa) for export and be conscripted in the French army. In the name of "civilization" the French conducted an extremely harsh rule for 40 years, but not without vigorous resistance from the Africans lasting well after 1914. In 1915-1916 many Agnis emigrated back to Gold Coast, the area of modern Ghana. The Harrist movement, an indigenous Christian movement led by the Liberian "prophet" William Harris in 1914, attracted thousands of converts but French suspicion of its political motives and British connections resulted in deportation of Harris the next year. With major concentration on developing the country's agricultural resources for exportation, including building transport systems, there was little attention to education until the 1940's.

The capital of the country, originally at Grand Bassam, moved to Bingerville and finally to Abidjan in 1935. There was little political activity before the Second World War, in which many Ivorians fought with the Free French Forces. However, following General deGaulle's January 1944 speech in Brazzaville stating the possibility for African political rights, things moved rapidly. As the desire for independence mounted, Felix Houphouet, a traditional chief, doctor ("medecin africain") and plantation owner, became the leader of an "African Agricultural Union" and in 1945, supported by the African bloc, won in the Abidjan municipal elections. Two months later he was elected deputy to the French Constituent Assembly and in 1945 he formed the Parti Democratique de la Cote Ivoire (PDCI), which dominated local politics from that time on. In 1946, when Houphouet became president of the Rassemblement Democratique Africain (RDA), a party for all French Africa, he added Boigny to his name: French spelling of a Baoule word, "bwanyi", meaning "irresistible force". For some years Houphouet-Boigny was the outstanding nationalist leader in French Africa, particularly known for sponsoring abolition of forced labor in 1946. Minister in several French cabinets, he also helped to draw up the Loi Cadre (Overseas Reform Act) of 1956 which led the way to independence. In the French constitutional referendum of 1958 Ivory Coast chose autonomy within the French community. The following year Boigny played an important role in the formation of the Council of Entente, a customs union with Dahomey (present-day Benin), Nigeria, Upper Volta (now Burkina Faso) and Togo. On August 7, 1960 the Ivory Coast withdrew from the French community and declared itself independent. The following November 27, 1960 Houphouet-Boigny was elected president and has been subsequently reelected every five years. A one-party state, Ivory Coast has retained strong economic and cultural ties with France. In February 1982 Yamoussoukro, the president's birthplace, was designated as the administrative capital of the country, although major government functions continue from Abidjan.

The Ivory Coast has often been cited as a model for economic and political stability in Africa. Especially during the 60's and 70's its large variety of agricultural resources, well developed infrastructures and open trade policies attracted many foreign investors, such major lending institutions as the World Bank, and a large non-Ivorian population. According to a recent U.S. State Department estimate (Background Notes: Ivory Coast 2/83) there are about two milion Africans from other countries, 50,000 French and 70,000 Lebanese in Ivory Coast. However the country has been recently beset with many problems, including droughts, loss of a third of its forests through unrestricted sales to timber companies, falling world market prices on its exports, large foreign debts (requiring in 1984 payment of 45% of its export revenues), increased dependency on imports. Questions about the successor to the aging president, growing criticism of the export-dependent economy and prevalent foreign influences have triggered strikes and other forms of political protest. The government's stated agenda includes support for a more adequate and relevant educational system, self-sufficiency in food crops and general Ivorianization of industry and economic policies.

Useful Phrases in Local Languages:

English	Dioula (Manding)	Baoule (Akan)	Attie
Hello	(A.M.) I ni sogoma (ē nè so-go-mä)	(f) Mo ahin (mo ä-hin)	(A.M.) Ahie (ä-hye)
	(P.M.) I ni wala (ē nè wä-lä)	(m) N'dja ahin (njä ä-hin)	(noon) Mate (mä-te)
	(day) I ni tele (ē nē te-le)	-	(P.M.) Anu (ä-nö)
How are you?	I ka kene? (ē kä ke-ne)	Wo tekpa? (wo tek-pä)	-
I am fine	-	Me wontekpa (me won-tek-pä)	-
Goodbye	M'bai (mbe-i)	-	Lagben (läg-ben)
Come back again	-	Blade (blä-de)	
See you again		Yewode (ye-wo-de)	
Thank you	I ni che (ĕ nē che)		

Representatives in the U.S.

Embassy of the Republic of Ivory Coast, 2424 Massachusetts Ave. N.W., Washington, D.C. 20008 (202) 483-2400.

Ivory Coast Mission to United Nations, 46 E. 74th St., New York, NY 10021.

Additional Resources:

Other items in this collection: "Cocoa Production & Marketing in the Third World", p. 91, "Development Theory & Reality: The World Bank in Ivory Coast", p. 95, "Africa in French", p. 285.

Glaze, Anita J. Art and Death in a Senufo Village. Bloomington: Indiana University Press, 1981.

den Tuinder, Bastian. Ivory Coast, the Challenge of Success: A Mission Sent to the Ivory Coast by the World Bank. Baltimore: Johns Hopkins U. Press, 1978.

Zartman, William and C. Delgado (ed.), Political Economy of Ivory Coast. New York: Praeger, 1984.

African Names: People and Places, U. of Illinois African Studies, 1982 (See especially "Manding Name Game").

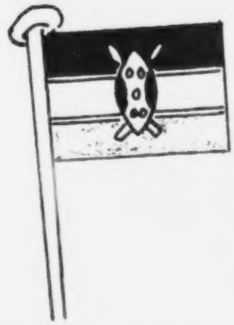
AFRICAN STUDIES PROGRAM

UNIVERSITY OF ILLINOIS

FACT SHEET

on

KENYA



National Flag

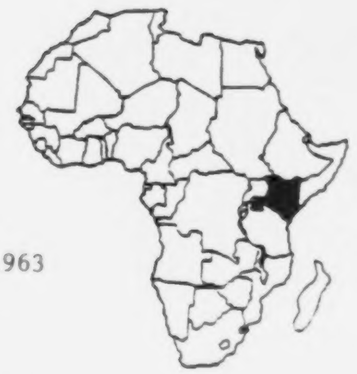
Black (top), red (middle), and green (bottom) horizontal wide stripes separated by narrow white bands. At the center are a warrior's shield (red, with black sides) and crossed spears (white).

Independence Date: December 12, 1963

Pre-Independence Status: Colony/ Protectorate of Britain

Head of Government and State: Daniel Teroitich arap Moi (President)

Type of Government and Political Parties: One-party democracy - KANU (Kenya African National Union) is the only political party in the country. The constitution (of 1963, as amended in 1964) established a republican form of government. The president is elected by popular vote and must be an elected member of the parliament. The parliament is the supreme state organ as the president has no veto power.



National Anthem:

"O God of All Creation"

"Ee Mungu nguvu yetu"

Capital City: Nairobi (population 930,000 in 1981, according to *Africa Today*)

Major Cities and Towns: Mombasa (pop. 320,000), Nakuru (55,000), Kisumu (36,000), Eldoret (23,000), Thika (20,000), Kitale (17,000), Kericho (15,000). (Source: *Africa Year Book and Who's Who*, 1977)

Total Population: 15.33 million according to 1979 census. 14% in urban areas. Annual growth rate: 3.8%.

Size: 224,960 square miles (582,647 square kilometers)

Major Languages: English, official, and Swahili, th tional language. Other major languages are Kikuyu, Luo, Luhya, Kamba, Nan

Universities: University of Nairobi, Kenyatta University College

Climate: Tropical on the coast and south-west portions of the country, semi-temperate and temperate on the highlands and other high altitude areas, semi-desert conditions in the north-east. At the coast it is hot (80°F) and humid; in the highlands, generally cool (50°F - 79°F); northern plains, hot and dry (93°F).Nairobi, at about 5,500 ft. above sea level, has a mean annual temperature of 67°F. Rainfall: Western plateau, over 70 in./yr; coast/highlands, 40 in.; north, less than 10 in. Lake Nyanza region and highlands have one long rainy season. Elsewhere (except north) there are long rains (March-May) and short rains (Sept-Oct.). Altitude: 57 ft. (Mombasa) to 17,144 ft. (Mt. Kenya).

Major Exports: Petroleum products, coffee, tea, cement, hides/skins, pyrethrum extract, pineapples, soda ash, fluorspar.

Other Industries, Natural Resources: Though only 10% of the area is agricultural land, agriculture and ranching (non-subsistence) account for 33% of gross domestic product and 17% paid employment (1980). Over 80% of population live off the land; over half of total agricultural output is for subsistence. Principal crops, 1978: wheat, corn, millet, rice, sugar cane, potatoes, cassava, pineapples, coffee, tea, sisal. Other industries are: manufacturing (processing domestic agricultural, forestry, livestock products), mining (1% GDP, lead, silver, fluorspar, ruby), tourism.

Money (Swahili and English): Shilingi/Kenya shilling (Ksh) and Senti/Cent (c) Exchange rates vary. As of January 1985 US $1 = Ksh 15.19
Ksh 1 = 100 c (Bank notes issued in denominations of Ksh 5, Ksh 10, KŁ (denoting Ksh 20), Ksh 50 and Ksh 100. Coins: 5c, 10c, 50c, and Ksh 1.

Budgets:

Gross National Product (GNP) in 1979/80 US $4,380 million (World Bank figure)
Balance of Trade in 1979 -4,087 (million shillings)
Per Capita Income (1978) $320 (World Bank)
Allocations 1979/80 of total budget of 500 KŁ (millions)

Education	122.6 (KŁ million)
Agriculture	27.5
Health	32.8
Defense	74.9

(Source: Africa South of the Sahara)

Major Religions: Traditional religions, Christianity, Islam

Public Holidays (Swahili and English): December 12, Sikukuu ya Jamhuri, Republic Day; January 1, Mwaka Mpya, New Year's; May 1, Sikukuu ya Wafanyakazi, Labor Day; June 1, Sikukuu ya Madaraka, Self-Government Day; October 20, Sikukuu ya Kenyatta, Kenyatta Day; December 25 and 26, Krismasi, Christmas Day and Boxing Day; Also variable Christian festivals (Good Friday, Easter) and Muslim festivals (Idul Fitri).

Main Newspapers: Daily Nation (98,866 (circulation); Taifa Leo (Swahili daily, 53,152), The Standard (32,000); Rainbow (children's monthly).

Education/Social Services: Free education through 7th Grade, 7 years of primary school, 4 years secondary, 2 years high school. University of Nairobi in 1978/79 had enrollment of 5,297; Kenyatta College, in Nairobi suburbs offers courses leading to B. Education, B.S. Home Economis, B.A. Fine Arts. Health facilities include 1,529 hospitals/health centers/dispensaries.

Tourist Attractions: Tourism is second only to coffee exports as an earner of foreign exchange. Tourist attractions include: many game reserves--e.g., Mt. Kenya National Park, Tsavo National Park; beautiful clean beaches--e.g., Watamu and Shimonu, near Mombasa; Marine National Parks. Historical sights dating back to 800 A.D. include the Gedi ruins, near Malindi; Lamu and Manda Islands, to the north just off the mainland in the Indian Ocean.

Brief History:

Modern-day Kenya takes its name from the Kikuyu word, "Kere-Nyanga" or "mountain of whiteness", referring to snow-capped Mt. Kenya. While the history of this area is still being literally unearthed--with discoveries of human skeletons two million years old--it is known that it was long inhabited by highly organized farming and hunting people. Earlier settlements of Cushitic and Nilotic people were followed by Bantu-speaking people, ancestors of the present-day Kikuyu, Luhya, Luo, Masai, Turkana, Abaluyia, Kamba and others. With few large and important kingdoms, these groups in the hinterland tended to live in small dispersed units. By contrast, in 1498 when the Portuguese explorer Vasco da Gama, searching for a route to India, landed at the port of Malindi, he found a highly organized state, one of a number of independent city states existing then along the East Africa coast--e.g., Mombasa, Lamu, Pate. Written records and archeological discoveries give evidence that as early as the fourth century the Kenya coast had many contacts with the outside world, through Greek and Roman merchants, and Arab, Persian, Indian, Indonesian and Chinese traders. From the 13th century on Mombasa and Malindi were settled by large numbers of Arabs. They were absorbed into the indigenous Swahili culture, influencing it to some extent.

Following Da Gama's discovery, the Portuguese attempted to colonize the Kenyan city states, but with little success. The final blow to the Portuguese domination came in 1698 when their last stronghold in Mombasa, Fort Jesus, was captured by the Arabs from Oman who had been invited by the local people to come to help. The Omani Arabs (Mazrui clan) in turn established their own overlordship in Mombasa. By 1840 practically the whole East Africa Coast (including most of the Kenya Coast) fell under the dominion of another Oman ruler, Sayyid Said, Sultan of Zanzibar (in present-day Tanzania). Unlike in Tanzania, there was little Arab penetration of the Kenya hinterland.

In 1884 an agreement with the Sultan of Zanzibar defined the sphere of influence of British and German trading firms in this region, allotting Tanganyika (modern Tanzania) to Germany and Uganda and Kenya to Britain. The Imperial British East Africa Company, armed with a trading concession from the sultan and a Royal Charter from the British government, began making treaties with African chiefs to acquire land for Britain. Following the completion in 1902 of a rail line into the interior, built with labor imported from India, large numbers of white settlers moved into the fertile highlands, induced by gifts of free lands. The lands were actually taken from their owners, mostly Kikuyu and Masai, who were either pushed away or allowed to work as squatters on small restricted areas.

In 1944 a political party called Kenya African Union (KAU) was formed, and one of its demands was to make the "white highlands" accessible to Africans. As expected, the government ignored this and white settlers restricted even further the rights, activities and even the number of Kikuyu squatters on their farms. Such punitive measures, coupled with post-World War II soaring inflation and population explosion turned what started as a peaceful call for land reforms into violent outbursts code-named Mau Mau in the early 1950's.

In 1953 the colonial judicial system found Jomo Kenyatta (president of KAU since 1947) guilty of masterminding the Mau Mau rebellion, a fact he denied vehemently. Kenyatta and five other KAU leaders were put in secluded detention camps, along with some 80,000 other people, mostly Kikuyu. Although the revolt was put down by British troops in 1955, the "emergency" declared in 1952, preceding the detentions, was not actually lifted until 1959. Between 1954 and 1960, however, the colonial government began making political concessions to Africans, including more representation in the government and limited voting rights. A roundtable conference in Britain and release of the detainees in 1960, together with the formation of two major African political parties--the Kenya African National Union (KANU) and Kenya African Democratic Union (KADU)--led Kenya within three years to full independence.

When Kenyatta was released from detention on August 20, 1961, he assumed leadership of KANU; the chairman of KADU was Ronal Ngala. Following a KANU delegation to London, led by Kenyatta to demand independence for Kenya, a KANU-KADU coalition government was formed in April 1962 to prepare for independence. In the general elections of March 18, 1963, Kenyatta was elected Prime Minister. After Kenya's independence on December 12, 1963, KADU merged with the ruling and much more popular KANU and thus Kenya became a de facto one-party state. In 1964 Kenya became a republic with Jomo Kenyatta as President and Oginga Odinga as Vice President. Following a split between the ruling group and "radicals"--mainly Odinga's own group, the Luo--Odinga was removed as Vice President and left to form an opposition party, the Kenya People's Union (KPU); this party called for nationalization of all lands and business enterprises. After the assassination in 1969 of Tom Mboya--another Luo leader who was, in fact, General Secretary of KANU--the government banned KPU.

In August 1978 Kenyatta died and the presidency passed relatively smoothly to Daniel Teroitich arap Moi, who was at that time the Vice President. The 1979 general elections confirmed Moi (elected unopposed) as the President of the nation. However, as indicated by the August 1982 coup attempt, there are Kenyans who feel the government has still not dealt satisfactorily with the question of land allocation nor with other issues which affect the welfare of all the people, problems aggravated by a sagging economy.

Some Useful Phrases in Local Languages:

English	Swahili	Kikuyu	Luo
Hello/How are you?	Hujambo (hö-jäm-bo)	Niatia (nē-ä-tyä) Wi mwegä? (wē mwe-gä)	Misawa, sing. (mē-sä-wä) Misawauru, pl. (mē-sä-wou-wo)
Goodbye	Kwaheri (cwä-he-ri)	Tiguo na wega (tē-gwo nä we-gä)	Oriti, sing. (o-rē-ti) Oritu, pl. (o-rē-tö)

Kenya Representatives in the U.S.

Embassy of Kenya, 2249 R St. NW., Washington, D.C. 20008 (202) 387-6101

Kenya Tourist Office, 60 East 56th St., New York, N.Y. 10022 (212) 486-1300 and 9100 Wilshire Boulevard, Beverly Hills, CA 90212 (213) 274-6635

Other Resources on Kenya:

Kenyatta, Jomo. Facing Mt. Kenya. New York: Random House, 1979.

Mboya, Tom. Freedom and After. Boston: Little Brown, 1963.

Ngugi wa Thiongo. A Grain of Wheat. Exeter, NH: Heinemann, 1968

________________. Petals of Blood. New York: Dutton , 1977.

Oginga Odinga. Not Yet Uhuru. Exeter, NH: Heinemann, 1968.

Films available from U. of Illinois Film Centr: Kenyatta, White Man's Country, Mau Mau (each 52 minutes, color, part of series, "Black Man's Land").

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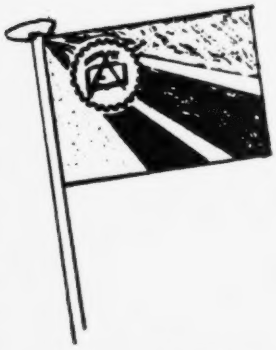
FACT SHEET
on
MOZAMBIQUE



National Flag

From top: green, red, black & yellow stripes separated by white. National emblem, a gear wheel surrounding book, crossed weapon & hoe.

Independence Date: June 25, 1975

Pre-Independence Status: Portuguese colony.

Head of Government: Samora Moises Machel (President)

Type of Government, Political Parties: Socialist one-party state. FRELIMO (Frente de Libertacao de Mocambique) only legal political party.

National Anthem: "Viva viva Frelimo"

Capital: Maputo (Population 850,000 in 1981)

Major Cities and Towns: Beira (pop. 160,000), Quelimane, Tet, Nampula, Nacala

Total Population: 12.6 million (1981), nearly 50% under age of 15.

Size: 303,769 sq. mi. (789,800 sq. km.) about twice the size of California

Major Languages: Portuguese, Makua-Lomwe, Tsonga, Chopi, Shona, Makonde

Universities: Eduardo Mondlane University

Climate: April-Sept., dry; Oct.-Mar. hot, wet. Coastal region & river valleys tropical to subtropical. Many rivers but waterflow irregular.

Major Exports: cashew nuts and oil, sugar and molasses, cotton, tea, sopra, sisal.

Natural Resources: Enormous mineral wealth (e.g., world's largest reserve of columbo-tantalite), beryl, coal, iron ore, bauxite; natural gas, hydroelectric power (Cahora Dam); major ports linked by rail to landlocked states.

Money: Metical (plural meticais) divided into 100 centavos. As of January 1985 the exchange rate was 44.19m = $1.00 U.S.

Budget/Economy
Gross National Product (GNP) est. $2.71 billion (1981)
Per capita income 1980 est. $220
Budget 1982 $611 million: 29% allocated for defense (other figures not available)
Exports (1981) $385 million; Imports (1981) $737 million
Source: Background Notes - Mozambique, U.S. State Dept.

Major Religions: 60% indigenous, 30% Christian (mainly Catholic), 10% Muslim

Main Newspapers: Noticias(cir. 45,000), Noticias de Beiras (Mozambique has radio but no television)

National Holidays: January 1, New Year's Day; February 3, Mozambican Heroes Day; April 7, Mozambican Women's Day; May 1, Workers Day; June 25, Independence Day; September 25, Armed Forces Day.

Education/Social Services: Education, combined with practical work experience and production, has been a priority since independence (when 90% of the population was illiterate). Rural schools are expected to produce their own food. Besides working part time as school teachers or in government jobs, university students for a month every year work in the countryside in a program called "July activities". Literacy now 14%. Health programs since independence have concentrated on preventive medicine, including mass inoculations against major diseases, public health education, elementary training of medical personnel. National vaccination campaign in 1979 reached over 90% of people ; 20% decline in infant mortality achieved during first five years after independence.

Tourist Attractions: Mozambique coral island, the country's capital until 1898, with many historic sites; Gorangosa National Park and other game reserves; coastal resorts such as at Sofala, Ponta da Ouro, Macaneto, Paradise Island.

Brief History:

The original inhabitants of Mozambique, San hunters and gatherers, were absorbed probably during the first to fourth century A.D. by Bantu-speaking groups coming in from north and west. Iron workers and cultivators, they developed self sustaining agricultural communities with independent chieftains. The Portuguese arriving in 1498 found their descendants settled in various groups: the Maravi and Makua-Lome in the north; the Zimba, Nkungwe, Tonga, Sena and Shona along the Zambesi river; the Chopi, Tsonga and a different group of Tonga in the south. Another group, the Nguni, came into Mozambique from the south in the 19th century. At least two large state systems existed. The 16th century Mwenamutapa kingdom was probably the largest and most powerful state in Central and Southern Africa. Extending from the Zambesi river to the Zimbabwe highlands, it controlled the gold mines, agricultural produce and monopolized international trade in that area. The Malawi Confederation, beginning around 1600, in an area bounded by the Zambesi. Lake Nyasa, Luangwa Valley and the Indian Ocean, dominated the foreign trade there, especially ivory. Both kingdoms had strong religious institutions which reinforced the rulers' authority.

Arab merchants trading with these kingdoms belonged to a commercial system extending throughout the Indian Ocean. Moving south from the port city of Kilwa (in modern Tanzania) by the mid-15th century they had established religious and commercial sultanates along the Mozambican coast. Often marrying local women, they became known, as elsewhere in East Africa, as Swahili.

From the beginning of the 16th century, Portuguese, interested in the region's gold and ivory, began to supplant Arab control of the coastal trade, buying gold from the interior in exchange for European goods, establishing settlements on the coast and inland on the Zambesi river. After over 30 years of unsuccessful efforts to penetrate the Mwenamutapa empire - attempts to Christianize the ruling aristocracy, diplomatic overtures, military expeditions - the Portuguese finally gained mineral rights to the land in 1907, with the Mwenamutapa ceding sovereigntu in 1629. The Malawi kingdom was defeated in 1632.

In the 17th century the Portuguese Crown allocated estates, prazos da coroa, for its nationals as permanent settler communities where the owners would act as Portuguese agents, using African slave armies to keep control over neighboring groups, and paying taxes to the Portuguese government. However the prazeiros (the settlers) soon got out of control, especially as they became involved in the supply of slaves to Brazil, Cuba and the French West Indies during the late 17th and 18th centuries until slavery was abolished in the late 19th century. The prazo system was finally ended in 1890 through armed attacks by the Portuguese government and the British South Africa Company.

By the time of the 1884-1885 Great Powers Conference over partition of Africa, Portugal had a weak hold on Mozambique, financial and political problems aggravated by continuing opposition from African groups, rebellions by the prazeiro and resurgence of some of the Swahili sheikhdoms. The most serious threat from international competitors came through Cecil Rhodes' moves into southern and eastern Africa, resulting in Britain's appropriation of most of the Manica highlands and the Shire valley. But divisions among the Africans and the Portuguese ability to play off historic enemies and offer financial inducements to conscript Africans into their army, finally enabled them to establish formal rule over Mozambique, lasting from 1900 to 1974.

Until 1926 this was a highly decentralized, disorganized government, marked by corruption, racial discrimination and the beginning of Mozambique's economic dependence on South Africa. Forced labor laws for all Africans, designed to provide cheap help for Portuguese employers and multinational firms (largely British and South African) drove thousands of Africans to the plantations and mines of South Africa and Southern Rhodesia (present Zimbabwe). In 1901 the colonial government signed an agreement with the South African mining industry arranging for a kind of rent for its nationals: in addition to stated fees, half of each worker's salary would be paid directly to the colonial government in gold. The Salazar government which came to power in Portugal in 1926 took tighter control, establishing imperialist policies which caused reactions by people both inside and outside the colony. (Many Africans had fled to Tanzania and Northern Rhodesia - modern Zambia - to escape the forced labor laws). This government, proclaiming a "civilizing mission", divided the Africans and mulattoes in Mozambique into two groups: the assimilado, a small minority who could read and write Portuguese and had jobs in the capitalist economy; and the indigenas, non-Europeanized Africans who had to carry identity cards, fulfill strict labor requirements and live outside European areas. The availability of "native" labor brought poorly educated Portuguese peasants in a wave of immigration to Mozambique in 1937, their numbers rising to 10,000/year by the time it ended in 1959. Segregation by race and class was strictly enforced in the colony, education and health services reserved for the assimilados (less than 1% of the population in 1961) and Europeans, white workers in the 60's earning twenty times as much as African workers.

There were numerous anti-colonial manifestations by the Africans within Mozambique, including strikes, popular revolts in urban and rural areas. Though political organization was suppressed in Mozambique, liberation movements were formed by exiles in other African countries. In 1962, with the backing of President Nyerere in newly independent Tanzania, three Mozambican liberation organizations met in Dar es Salaam and formed a united front, FRELIMO (Frente Libertacao de Mocambique) with Eduardo Mondlane as president. Operating from Tanzania, in 1964 FRELIMO launched a ten-year armed struggle for independence, involving formation of liberated zones within Mozambique, direct participation of men, women and children in rural and urban areas, mass education and defining long term goals for a democratized society. In spite of factions within the party, the assassination of Eduardo Mondlane in 1969, and the support of the U.S. and NATO for Portugal on the grounds that FRELIMO was a communist-backed "terrorist" group controlled by the Soviets, the increased effectiveness of FRELIMO consumed 50% of Portugal's budget, led to complete demoralizaton of Portuguese troops and the overthrow of the Salazar regime in 1974. On June 24, 1975 the country became independent with Samora Machel, a prominent FRELIMO military leader, as president.

In little more than ten years of independence Mozambique has been beset with problems: disruptions caused by assistance to Zimbabwe's (former Southern Rhodesia) achievement in 1980; more recently severe droughts, famine, economic problems due to destablizing efforts by MNR (Mozambique National Resistance), a South-Africa backed guerilla group. In March 1984 Mozambique signed the "Nkomati Accord" with South Africa, through which South Africa agreed to stop MNR support while Mozambique would deny bases to the ANC, a group opposed to the all-white government of South Africa. Also agreed on were plans to jointly operate the Cahora Bassa Dam (largest in Africa) and encourage South African tourism in Mozambique. By most accounts MNR activities have actually increased in Mozambique, adding still heavier burdens to the problems of food supply, some of the worst in Africa.

Despite these difficulties, inheriting one of the most seriously exploited and underdeveloped areas in Africa, Mozambique has made some advance in its goals of providing education, health care and participation of all its people (including strong roles for women) in government and national development. A one-party (FRELIMO) state, Marxist-Leninist in many of its concepts, it is also pragmatic, defined by President Machel as "socialism with a Mozambican face". With recently improved relations between the U.S. and Mozambique, U.S. aid is now going to the country both for emergency relief and long term development plans.

Some Useful Phrases in Local Languages:

English	Portuguese	Makua
Hello	Bon dia	-
Are you doing well?	-	Unowuungkwelela? (ö-no-wöng-kwe-le-lä)
Yes, very well.	-	Eye, kinowuungkwelela china. (e-ye ki-no-wöng -kwe-le-lä chē-nä)
Thank you	Obrigado (masc.) Obrigada (fem.)	-

Mozambique Representatives in the U.S.

Mozambique Mission to the United Nations, 866 United Nations Plaza, New York, N.Y. 10017 (212) 753-4620 Jose Carlos-Lobo, Permanent Representative

Other Resources on Mozambique:

Dickinson, Margaret (ed.), When Bullets Begin to Flower. Nairobi: East Africa Publishing, 1972. Poetry of Mozambican independence fighters (and others in struggles for independence from Portuguese colonies in Africa).

Isaacman, Allen and Barbara Isaacman. Mozambique: From Colonialism to Revolution, 1900-1982. Lists other sources.

Minter, William. .Portugal and the West. New York, 1972.

Mondlane, Eduardo. The Struggle for Mozambique. Penguin, 1969.

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1208 West California #101 . Urbana. IL 61801 (217) 333-6335

3/85

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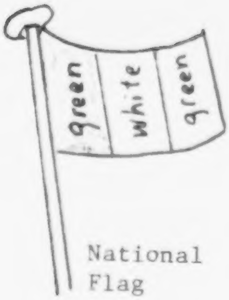
on
NIGERIA



National Flag

(Green represents agriculture; white, unity & peace)

Independence Date: October 1, 1960

Pre-Independence Status: British colony

Head of State: Ibrahim Babangida

Political Parties:*
1. National Party of Nigeria (NPN)
2. Unity Party of Nigeria (UPN)
3. Nigerian People's Party (NPP)
4. Greater Nigeria's People's Party (GNPP)

*All political parties disbanded 12/31/83.

National Anthem: "Arise, O compatriots"

Type of Government: Military rule established December 31, 1983 by an army coup which ousted the civilian government elected in 1979. 2nd coup 8/85.

States: Anambra, Bauchi, Bendel, Benue, Borno, Cross River, Gongola , Imo, Kaduna, Kano, Kwara, Lagos, Niger, Ogun, Ondo, Oyo, Rivers, Plateau, Sokoto.

Capital City: Lagos (population 2,700,000). A new capital, Abuja in the Federal territory of Suleja, is being built near the center of the country.

Other Major Cities (with population): Ikeja, Ibadan (1,800,000), Kano (300,000) Maiduguri (179,000), Sokoto (105,000), Kaduna (186,000), Jos (105,000), Ilorin (257,000), Enugu (172,000), Aba (163,000), Port Harcourt (222,000), Calabar (187,000), Benin (127,000), Ogbomosho (392,000), Ile-Ife (165,000), Abeokuta (195,000), Onitsha (202,000), Bauchi, Yola, Owerri, Akure, Minna, Warri, Sapele.
(Figures rounded to nearest thousand. Source: Africa Year Book & Who's Who, 1977)

Total Population: 80,290,000 (Source: Africa Contemporary Record, 1979-80).

Size: 357,000 square miles (924,625 square kilometers)

Major Languages: English (official), Hausa, Igbo, Yoruba, Fulani, Ijaw, etc.

Universities: Ahmadu Bello University, University of Benin, University of Ibadan, University of Ile-Ife, University of Lagos, University of Calabar, University of Jos, University of Maiduguri, University of Nsukka, University of Sokoto

Climate: Tropical on the coast to sub-tropical in northern area. Two seasons:
1. Dry season, November-April, shorter in the south
2. Rainy season, May-October, with a break in August to early September in the far north. The average maximum varies from 35°C in the north to 31°C south.

Production for Domestic Use: Animal husbandry (mainly cattle), fishing, small farming (cassava, yams, plantains, rice, beans, sugar cane, peanuts)

Major Exports: Oil (91%), cocoa (3%), palm products, tin, coal, columbite, rubber, cotton, gold, iron ore, limestone. (Second largest oil supplier to U.S.)

Other Industries, Sources of Income: Agriculture, manufacturing, natural gas, hydropower, livestock, fisheries

Money: Naira (₦) and Kobo (K). Exchange rates fluctuate.
1₦ = $0.81 as of January 1985
1₦ = 100K (Bank notes issues in denominations of 50K, ₦1, ₦5, ₦10, ₦20.
Coins: 1½K, 1K, 5K, 10K, 25K)

Budget

1. Gross Domestic Product (GDP) 1983, est. $65 billion
2. Per Capita GDP $720
3. Average inflation (1982-83): 25%
4. Balance of Trade:
   Export, $11.7 billion (petroleum 95%, columbite, cocoa, rubber)
   Import, $13 billion (transport equipment, foodstuffs, machinery)
5. Budget, 1984: $13.4 billion
   Allocations:
   Defense 9.3%

(Sources: U.S. State Dept. Background Notes: Nigeria 9/84)

Major Religions: Traditional belief systems (1 million persons; Muslims (+26 m); Christians (+19m)

Public Holidays: January 1, New Years; October 1, Independence Day; December 25, Christmas; December 26, Boxing Day. Dates for other Christian holidays (Easter, Good Friday) and Muslim holidays (Id-el-Maulud, Id-el-Fitri, Id-el-Kabir) vary from year to year.

Main Newspapers:
Daily Times (circulation 125,000); Daily Sketch (50,000); New Nigerian(+80,000) Nigerian Tribune (50,000); Renaissance (50,000); Nigerian Observer (40,000); West African Pilot (35,000); Daily Express (31,000)

Education/National Youth Service:

Universal free primary education began in 1976. 6 years compulsory: 42% attendance (primary) Literacy 25-35%. All young people, men and women, are required to give a year to National Youth Service, working at projects which benefit the country. Teacher/Student Ratio: 1/140.

Brief History:

Nigeria, considered a crossroads of Africa in ancient times, derived its name from the river Niger (Niger-Area) which crosses the country from northwest to south. Principal groups in the country today are: in the north, Fulani, Hausa, Kanuri, Nupe and Tiv; in the south, Annang (Edo, or Bini), Ibibio, Igbo, Ijaw, Isekiri, Urhobo and Yoruba. On the plateau in central Nigeria and eastwards are located hundreds of separate language groups, one of the most complex linguistic areas in the entire continent.

While much of the early history is still missing, archaeological discoveries at the village of Nok in northern Nigeria give evidence of a highly developed iron-working agricultural civilization, "Nok culture", in this area at least by around 300 B.C. Long before the coming of the first foreigners (Portuguese) in the 15th century, there were a number of powerful organized states, e.g. the Hausa states of Kano, Katsina and Zazzau (Zaria) and the Yoruba city states further south: Ife, Benin, Oyo. Ife and Benin are particularly well known for producing some of the world's greatest art, especially bronze and terracotta sculptures, which also reveals much about their ancient past. Oyo, at first small compared with Benin, began to expand in the 16th century, partly through economic impetus provided by the Atlantic slave trade, until by the 17th century it was the most powerful state on the coast. The history of the lesser known kingdoms of Nupe and smaller groups like the Igbo-Okwu (which lived for the most part in independent groups of villages, without kings) is also recorded mostly through art, including some of Africa's finest works in bronze. In this era of pre-European contact the states in what is now northern Nigeria were in regular touch with Mediterranean commerce and states like Borno conducted diplomatic correspondence with the Ottoman Empire (which sent a military assistance mission to Borno in the 17th century). By the 16th century Islam had penetrated most of the north.

Trade of goods, begun with Europeans, developed in the 16th century into slave trading, increased greatly in the 17th century with the demand for plantation workers in the Americas, and continued until the abolition of slave trade in the 1880's. Power struggles among the states, aggravated by the slave trade, resulted in disintegration, civil strife, and foreign alliances, leading eventually to British colonial rule. Yet during the 19th century, in the north of Nigeria where the majority of the country's population resides, a series of holy wars established one of the largest Islamic states sub-Saharan Africa has yet seen.

Nigeria was conquered by Britain in several stages, beginning with the annexing of Lagos, mainly as a trading center, in 1861. The 1884 conference which partitioned Africa among European powers, assigned the area now known as Nigeria to Britain. There were a number of experiments involving traditional rulers and other local representatives ("indirect rule") in the colonial government, with varying degrees of success. The overall effect of colonial rule produced many Western-educated Nigerians but also deep resentment at the inequities of the colonial economic and political situation. The first constitution in 1947 was prepared by the British without any consultation with Nigerians, but the emergence of political parties, begun with Dr. Nnamdi Azikiwe's National Council of Nigeria and the Cameroons (NCNC) led eventually to self-government and independence from Britain. Nigeria was declared independent in 1960 with Dr. Azikiwe as President and Sir Tafawa Balewa (leader of the majority party) as Prime Minister.

In 1966 the government was overthrown by the army in a bloody coup when Igbo army officers seized control of the government. All the leaders were killed and a military regime established. A civil war (known outside as the Biafra War because of the attempt of the eastern part of the country to establish a separate country, "Biafra") continued until 1970, when the federal government under the leadership of General Yakubu Gowon again gained control. The military regime continued under General Gowon's successor, General Murtala Muhammed, and then under the leadership of General Obiosegun Obasanjo--who came to power in 1976--the country moved toward unification and civilian rule. On October 1, 1979, national elections resulted in a new civilian government headed by President Alhaji Shehu Shagari, leading the National Party of Nigeria (NPN) to power. The new constitution adopted at that time, similar to the constitution of the United States, divided the Federation into 19 states. However, the civilian government was ousted in a coup on December 31, 1983, returning Nigeria to military rule under Major General Buhari. In a second coup, on August 27, 1985, Buhari was replaced by Ibrahim Babangida.

Some Useful Phrases in Local Languages:

(English)	(Hausa)	(Igbo)	(Yoruba)
Hello	Sannu* (sä-nö)	Kedu* (ke-dö)	E karo (e kä-ro)
Thank you	Na gode (nä go-de)	Dalu (dä-lö)	Adupe (ä-dö-pe)
Goodbye	Sai wata rana (sä-i wä-tä rä-nä)	Komesi (ko-me-sē)	O dabo (o dä-bo)

*Approximations only; African greetings vary greatly with time of day, etc.

Nigerian Representatives in the U.S.

Embassy of Nigeria, 2201 M St. NW, Washington, D.C. 20037, 202/223-9300
Nigerian Consulate, 575 Lexington Ave., New York, N.Y. 1022 212/752-1670

Other Resources on Nigeria Available from the Center for African Studies:

Outreach handbooks (order list available):
African Names: People & Places, Good Tastes in Africa, African Games of Strategy, Religions in Africa

Other items in this collection (see index):
"The Cultural Content of Chinua Achebe's Novels"
"The Kola Nut in Traditional Igbo Society
"Nigerian Folk Tales Told by Peter Asun"
"The Oil Palm in West Africa"

Audiovisual Materials (Order film & Africa film catalog from U. of Ill. Film Center)
(f = film; s = slides)
Benin Kingship Ritual (f and s)
The Bend of the Niger (f)
A Day with Three Nigerian Second Graders
Everyday Life in Nigeria (s)
Innovative African Artists (s)
Music of Africa (f)
Nigeria: A Short Introduction (s)
West African Dress (s)
West African Occupations: Musicians and Craftsmen (s)
Yoruba Pottery (s)

Bibliographies (see index) in this collection, especially:

"African Resources for Language Arts"
"Biographies and Writings of Famous African Men and Women"
"Curriculum Units, 7-12"

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1208 West California . Room 101 Urbana, Illinois 61801 . 217/333-6335

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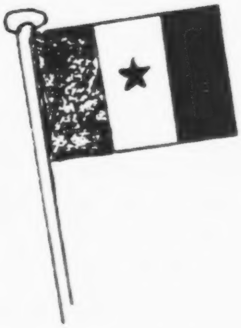
FACT SHEET
on
SENEGAL



National Flag

3 vertical bands: green, yellow, red; green star center.

Independence Date: April 4, 1960

Pre-Independence: French colony

Head of State: President Abdou Diouf

Political Parties: 14 parties, most important being Socialist Party (PS), Senegalese Democratic Party (PDS), National Democratic Assembly (RND), Senegalese Republican Movement (MRS), African Independence Party (PAI), People's Democratic Movement (MDP).

National Anthem

"Pincez tous vos Koras" (words by former president, Leopold Senghor)

Type of Government: Republic with 3 branches, 1) Executive (president), 2) Legislative (National Assembly), 3) Judicial (Supreme Court appointed by president.

Regions, with capitals: Cap-Vert (Dakar); Sine-Saloum (Kaolack); Casamance (Ziguinchor); Thies (Thies); Dioubel (Dioubel); Fleuve (Saint-Louis); Senegal Oriental (Tamba-Counda); Louga (Louga).

Capital City: Dakar (pop. 1,010,000 in 1981)

Other Major Towns, with population: Thies (151,600), Kaolack (137,000), Saint-Louis (114,000), Ziguinchor (94,500), Dioubel (66,000).

Total Population: 6.4 million (est. 1983)

Size: 76,000 sq. mi. (196,840 sq. km.), about the size of South Dakota

Major Languages: French (official), Wolof, Serer, Toucouleur, Fulani, Pulaar, Diola, Mandingo

Universities: University of Dakar, and University Blaise Diagne (in Saint Louis)

Climate: On the coast, Dakar and the rest of the coast have two distinct seasons, 1) hot, humid and rainy July-August and 2) cool period Nov.-July, temperatures between 13°C and 37°C, rainfall from 500 to 1500 mm. Inland, mostly in the East, hotter, drier climate, temperature up to 40°C. In the coast a cool, humid wind (Alize); inland a dry, hot wind (Harmattan).

Major Exports: In 1982 $476.5 million, peanuts & peanut products, cotton, phosphate rock, canned fish. (Source: U.S. State Dept. Background Notes, 6/84)

Money: Unit of value is C.F.A. franc guaranteed in international market by France 100 centimes = 1 CFA US $1 = 487.87 CFA as of January, 1985.

Economic Data: GNP (1982 est.) $2.3 billion; per capita GNP $400
Source: U.S. State Dept. Background Notes, 6/84

Budget: Allocation of total 1982-33 budget of 174,373 m CFA -

Education	27,092 m CFA
Health	8,279 m "
Defense	17,857 m "
Agriculture	3,959 m "

(Source: *Bulletin de l'Afrique Noire* #1143, 6/24/82)

Major Religions: 75% Muslim, 20% indigenous religions, 5% Christian

Public Holidays: January 1, New Year's Day; April 4, National Day; May 1, Labor Day; all Muslim and Christian festivals.

Main Newspapers: *Le Soleil*,(circ. 31,000), *Afrique Nouvelle* (15,000), *Taxaw*

Education/Social Services: Literacy rate, 10%. School attendance - Primary 58% boys, 38% girls; Secondary 16% boys, 8% girls (percentages of populations at these levels). Infant mortality, 158/1,000; life expectancy, 44 years.

Tourist Attractions: Goree Island, with three museums, 19th century houses; Saint-Louis, the old capital; Sine-Saloum, scene of many archeological findings; Ziguinchor, main town of Casamance region, with holiday resorts; Niokolo-Koba Wildlife Park.

Brief History:

Senegal has been inhabited by man from prehistoric times: paleolithic and neolithic implements have been found near Dakar and in other regions stone contructions, iron and copper objects dating back thousands of years have been discovered. The Tukulor (Toucouleur) are thought to be among the first inhabitants. According to one theory, Senegal got its name from the Zenaga Berbers of Mauritania, who established a monastery in the country in 1040, converted the Tukulor, destroyed the Ghana Empire (in modern Mali) and conquered Morocco. Another explanation of the name's origin is that it comes from Wolof words, "Sunu Gaal" ("Our Ship") due to the predominance of the Lebou fishermen on the coast.

Recorded history started with the introduction from North Africa of Islam and Arabic writing in the 10th and 11th centuries. Main groups found in Senegal then or soon after were the Wolof and Serer; further up the Senegal river the closely related Fulani (Peul) and Tukulor; the Soninke (Sarakolle, Serahuli) also in the east; the Mandinka, living near the Gambia river. The Muslim monastery at the mouth of the Senegal became a center of religious warriors, *Almoravids*, and an Islamic estate was established south of the river in the area called Fouta Toro. Kingdoms established at different times by the Tukulor and the Fulani rose and fell at Fouta Toro well into the 19th century. Some Tukulor became famous as Islamic scholars and preachers, *marabout*, throughout the region. In spite of the number of prominent *marabout* in Senegal's history, Islam spread slowly, hardly touching the large number of Wolof (Jolof) until the 19th century. The Jolof kingdom, formed in the 14th century, was based on traditional beliefs. Rivalries between this kingdom and subsidiary kingdoms such as Kayor and Walo, continued into the 18th century. In the late 18th century a religious revolution, first of a series of Islamic *jihads* (holy wars), triumphed at Fouta Toro, spreading Islam's influence more broadly.

The first European contact was in the mid-15th century when the Portuguese sailed along the Senegalese coast, followed by the English, Dutch and French all fighting for control of the various trading posts. In 1617 the Dutch purchased the island of Goree, which turned out to be an important point for the slave trade and for the export of gum arabic from Senegal.

In the 17th century Cardinal Richelieu encouraged the French to trade along the Senegal coast, leading in 1659 to a French settlement at Saint-Louis (named for Louis XIII) at the mouth of the Senegal river. A few years later, in 1677, the French captured Goree. Goree and Saint Louis continued to change hands between the French and English. Intermarriage between French and Africans created groups of mulattoes and metis (offspring of French fathers and half-African mothers), together called Creoles. They, along with the few African Christians and Muslim Senegalese, formed an elite group called habitants. After the Versailles Treaty in 1783 which recognized Senegal as French, agreements were signed with African rulers at Saloum and Kayor for cession of lands. During the Napoleonic wars Goree and Saint Louis went back to the British but were regained for good by France at the 1815 Peace Treaty. However the British kept their old Gambia settlement, isolating a small slice out of Senegal.

In 1833 the free habitants of Saint Louis and Goree were given the vote and other Africans freed after abolition of slavery in all the French empire in 1848, were also given the vote. Africans voted for a Senegal Deputy in the French Parliament but for many years the deputy was either European or half-European. The three-century conquest and consolidation of Senegal begun with the 1659 settlement at Saint Louis met much opposition from the Africans, especially after the nomination of Louis Faidherbe at the head of what was already called "the colony". The last military campaign against Samba-Laobe and Lar-Dior (Kayor) was in 1885. Later on, fights with local resistance occurred against Fode Kaba (Dianubour) in 1901, in the Baol (1903), the Niani (1908) and in Basse Casamance. At the same time, around 1854, Faidherbe established peace along the Senegal and protected the people from raids of the Moors. Then the way to Sudan was opened by subduing the Tukulor conqueror El Hadj Omar. The goal of France was to build a colonial empire all over the Western part of Africa, an objective attained by Faidherbe's successors during the last part of the 19th century. Then Senegal became the headquarters of the government general of French West Africa. By putting together all these empires and people, France created a large colony but also, oppressed by the same system, the colony got the sense of belonging to the same group with similar interests. This strength and group consciousness led people to fight for freedom.

For some time the situation of the Four Communes - Saint Louis, Goree, Rufisque, Dakar - where a few thousand people, called originaires, had been granted the rights and privileges of Frenchmen, was very different from that of the rest of Senegal which had been declared a "protectorate" in 1889. None of the pre-colonial states had anything like their historic forms, their rulers nothing more than junior clerks of the colonial authorities. The peoples of these interior regions were subject to forced labor and had other restrictions on their freedom. All this changed when the French citizenship which had been granted in 1916 to the Four Communes was finally extended to all Senegalese by the constitution of 1946. After that the deputies and senators elected to the French Parliament (Leopold Senghor and Lamine Gueye) and the labor unions played an important part in Senegal's political development. Political parties developed in conjunction with those of the other French West African territories and strove to achieve national unity. In 1952 the Territorial Assembly was born and the "Loi-Cadre" (Overseas Reform Act) which was passed in June 1956 led to the setting up of a local government. A referendum organized by General Charles deGaulle in 1958 led to independence on April 4, 1960. On August 5 Dr. Leopold Sedar Senghor was elected president of the Republic of Senegal. On September 25, 1960 Senegal was admitted to the United Nations.

Independent Senegal has known two presidents. From 1960 to December 31, 1980 Senghor and his party, Union Progressiste Senegalaise (UPS) directed the country. After nominating a prime minister in 1970 Senghor transformed UPS into Parti Socialiste (PS) and broke the tradition of "parti unique" by authorizing an opposition party, Parti Democratique Senegalais (PDS), led by Abdoulaye Mande, a well known scholar.

When Senghor resigned at the age of 74 at the end of 1980 he was replaced by his former prime minister, Abdou Diouf (by a modification of the constitution allowing this fact in case of death, sickness or resignation of the president). The post of prime minister was later abolished by President Diouf. Since January 1980 Senegal has lived under a multi-party system, political parties now numbering 14. Re-elected in February 1983, President Diouf has still two more years in office. In 1981 the presidents of Senegal and Gambia announced a plan to merge the monetary and defense systems of the two countries into a Senegambian confederation. A confederal parliament and cabinet have been created and other moves are under way.

Some Useful Phrases in Local Languages:

English	French	Wolof	Tukulor (Toucouleur)
Good morning	Bonjour	Jam nga fanan (jäm ngä fä-nän)	Jam waali (jäm wä-li)
How are you?	Comment ça va?	Na nga def (nä ngä def)	No mbado (no mbä-do)
What's your name?	Quel est ton nom?	Na nga tudu (nä ngä tö-dö)	No mbiyeteda (no mbi-ye-te-dä)
I lost my way	J'ai perdu mon chemin	Demaa reer (de-mä rer)	Komi mogudo (ko-mi mo-gö-do)
Come have some food	Viens manger	Kay lek (käy lek)	Are naam (ä-re näm)
Thank you	Merci	Jaa jef (jä jef)	A jarama (ä jä-rä-mä)

Representatives in the U.S.

Embassy of Senegal, 2112 Wyoming Ave. N.W., Washington, D.C. 2008.
(202) 234-0540.

Senegal Mission to United Nations, 51 E. 42nd St., New York, N.Y. 10022.
(212) 661-8866

Senegal Government Tourist Bureau, 200 Park Ave.. New York, N.Y. 10017
(212) 682-4695

Additional Resources (See also "Africa in French" bibliography)

Colvin, Lucie Gallistel. Historical Dictionary of Senegal, Scarecrow Press, 1981.

Markovitz, I. L. Leopold Sedar Senghor and the Politics of Negritude. New York: Atheneum, 1969.

Sembene, Ousmane. The Money Order. Portsmouth, NH: Heinemann Educational Books, Inc. 1972.

Mandabi, 16 mm film color 90 min. 1968 Based on Sembene's novel, Le Mandat or The Money Order (Eng. translation, see above). Available from U. of Illinois Film Center 800-367-3456 or (in Illinois) 800-252-1357.

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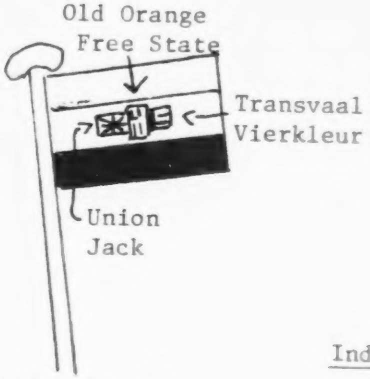
on
SOUTH AFRICA



National Flag

Combines 4 flags:
1. Old Netherlands (orange, white, blue), main flag
2. Old Orange Free State (orange stripes), center
3. Union Jack (red crosses on blue) center, left
4. Transvaal Vierkleur (red, white blue stripes across, green down), center, right

Independence Date: December 31, 1931

Union Date: May 31, 1910

Republic Date: May 31, 1961

Head of Government: Pieter Wilhelm Botha (Prime Minister)

Head of State: Marais Viljoen (President)

Legal Political Parties: National Party (NP), ruling; Herstigte Nationale Party (HNP); Progressive Federal Party (PFP); National Conservative Party (NCP); New Republic Party (NRP); The South Africa Party (SAP).

National Anthem:

"Die Stem van Suid-Afrika"

("The Call of South Africa")

Other Parties: Labour Party (LP), for Coloureds; Reform Party (RP), Indians; Democratic Party (DP), Indians; Natal Indian Congress (NIC), Indians.

Illegal Parties: African National Congress (ANC), Blacks; African National Congress of South African and African Nationalities (ANC/AN), Blacks; Pan African Congress of Azania (PAC), Blacks; South African Communist Party (SACP).

Type of Government: Republic with a constitution providing for a House of Assembly and Senate, and representation only by Whites.

Provinces: Cape of Good Hope, Natal, Orange Free State, Transvaal.

Capital Cities: Pretoria (population 900,000), administrative capital; Bloemfontein (200,000), judicial capital; Cape Town (1,500,000), legislative capital.
Source: U.S. Dept. of State Background Note on South Africa, July 1982.

Other Major Towns and Cities:
Durban (population 960,792), East London (112,294), East Rand (848,396), Johannesburg (1,726,073), Pietmaritzburg (191,687), Port Elizabeth (585,399), Vanderbijlpark (447,526), West Rand (512,807).
Source: South Africa 1982 Official Yearbook of the Republic of South Africa.

Total Population: 27,886,270.
For the purposes of residential and other forms of segregation, the government divides the country's population into four legally distinct groups: White, 4,453,273 (16%); Coloured, 2,554,039 (9%); Asian, 794,639 (3%); African, 20,084,319 (72%). The total figure (27,886,270) includes, as of 1978, 8,972,000 Africans living in the Bantustans (government-designated "homelands").
Source: Survey, South African Institute of Race Relations, 1981.

Size: 472,359 square miles (1,233,404 square kilometers)

Major Languages: Afrikaans (official), English (official), Gujerati, Hindi, Ndebele, Pedi, Sesotho, Shangaan, Swazi, Tamil, Tsonga, Tswana, Venda, Xhosa, Zulu.

Universities: University of Cape Town; University of Durban*; University of Fort Hare*; University of Natal at Durban and Pietmaritzburg; University of the North*; University of the Orange Free State; University of Pretoria; Rand Afrikaans University; Rhodes University; University of South Africa; University of Stellenbosch; University of Western Cape*; University of Witwatersrand; University of Zululand*. (All but those starred* are open to "whites only").

Climate:

Temperature: Mean annual temperature 15.6°C (60°F)

Rainfall: 25" in the eastern third of the country; 60" in seaward slopes to east; 45"-2" westward of Drakensburg mountains

Altitude: Varies from 300 meters (990 feet) above sea level in the narrow coastal belt in the east to 1800 meters (5,940 feet) in the Highveld (northern Cape, Orange Free State, part of Natal and most of Transvaal). Average altitude is 1200 meters (3960 feet).

Major Exports: Gold, diamonds, iron ore, copper, manganese, chrome, wines, fruits.

Other Resources: Uranium, nickel, coal, platinum, phosphates, corn, wheat, tobacco, cotton

Money: Rand (R) and cents (¢). R1 = 100¢ Exchange rates fluctuate.
As of January 1985 US $1 = 2.29R
Bank notes issued in denominations of: R1, R2, R5, R10, R20
Coins: ½¢, 1¢, 2¢, 5¢, 10¢, 20¢
The Krugerrand, a coin about the size of a half dollar containing one troy ounce of pure gold (from South Africa's gold mines), is also considered legal tender, but it is intended mainly for foreign investors. Its value fluctuates with the international price of gold.

Budget:
Gross National Product (GNP) in 1981: US$ 81.9 billion (U.S. Dept. of State figure)
Per Capita Income in 1981: US$ 2,800 (Source: U.S. Dept. of State)
Allocations of 1980-81 total budget of R12,823,449,000:

Education & Training	R 240,370,000
Agriculture	379,250,000
Health	738,372,000
Police	309,765,000
Defense	1,890,000,000

Balance of Payments 1978-79 = +R2,440 m
Source: Africa Contemporary Record 1980

Major Religions: Christianity, Hinduism, Judaism, Traditional beliefs

Public Holidays: January 1; Good Friday; Easter Monday; May 27, Ascension Day; May 31, Republic Day; September 1, Settlers' Day; October 10, Kruger Day; December 16, Day of the Covenant; December 25, 26.

Main Newspapers: Rand Daily Mail (cir. 129,065)*; The Star (254,792); Rapport (403,493); Sunday Times (465,073); Post (111,077); Sunday Post (125,723); Weekend Argus (121,230); The Daily News (90,756). There are at least 45 newspapers in English, Afrikaans, Zulu and Xhosa.
Source: South Africa 1979 Rand Daily Mail forced to close 3/85.

Education/Social Services: All public education is racially segregated with racially differentiated curricula. Primary and high school education is compulsory and free for Whites, but neither compulsory nor free for Africans. Per capita spending on education, 1978/79: Whites, $833; Africans, $82; Coloureds, $259;Asians. $411. Ratios of doctors available: Whites (countrywide), 1:400; Rural Africans, 1:40,000.
Source: South Africa Fact Sheet, The Africa Fund 2/81

Tourist Attractions: South Africa has many tourist attractions, such as Kruger National Park, Durban and other sea resorts, as well as extensive tourist facilities (around 2,000 hotels for Whites), generally racially restricted.

Brief History

From prehistoric times Africans lived in the area of present-day South Africa. As late as the 17th century the San and Khoi-Khoi (nicknamed "Bushmen" and "Hottentots", respectively, by the Europeans) still occupied much of the hinterland of the Cape as far north as the Orange River, hunting and gathering and also keeping sheep and cattle. Ancestors of the present Bantu-speaking people in South Africa (Zulus, Xhosas, Basuto, Bapedi, Bechuana, Shangaan, Swazi, Ndebele, Bavenda and others) probably began settling south of the Limpopo river as early as the 3rd century A.D. They brought their skills in the working of iron and other minerals, practiced agriculture and herding and established important political societies. By the late 18th century the Bantu-speakers occupied most of the eastern half of South Africa. In the early 19th century the rise of the Zulu kingdom, under its famous leader Shaka, led to the establishment of other large kingdoms; these were accompanied by upheavals and some migrations--e.g., some of the Ndebele eventually settled in what is now Zimbabwe.

The first European contact was in 1488 when the Portuguese explorer Bartholomew Diaz reached the Cape of Good Hope. In 1652 the Dutch East India Company established a refreshment station on the site of present-day Cape Town. This developed into a colony of permanent settlers who were joined by other immigrants from Europe, including some from England and France. To help in their farming the settlers began importing slaves, mostly from Madagascar, Mozambique and the East Indies. Thus began a pattern of exploitation by white land-owners of non-white labor, including the Khoi-Khoi and some other indigenous people. As they expanded from farming to cattle ranching, many settlers moved further inland, taking more and more land from the Africans. Through the mixing of white, Khoi-Khoi and immigrant slaves there emerged a distinctive group known as the "Cape Coloured".

Between 1795, when a British expeditionary force took over the Cape colony on behalf of Prince Orange (exiled in England), and 1814, the colony alternated between British and Dutch rule. At the European Settlement of 1814, following the war with Napoleon, the Cape was formally ceded to Great Britain.

British rule in the Cape pushed the Dutch settlers, known as Boers, further inland, resulting in the Great Trek of 1835 onwards. By the 1850's, in spite of strong resistance from the Zulus, the Boers established two independent republics, the Orange Free State and the South African Republic (now Transvaal). Natal, another republic established by the Boers, had been made a British colony. After 1850 it was converted into an English-speaking colony with a small white population and large numbers of Africans. The introduction, in 1860, of indentured British Indian labor, to work on the sugar plantations of Natal, added a fourth element, Asians, to South Africa's then racial pattern of White, "Bantu" and "Cape Coloured".

Land occupied by southern Sotho people (Basutoland) was designated a British protectorate (now the independent country of Lesotho). Swaziland, area of the Swazi kingdom, also became a High Commission Territory in 1903 ruled by the British until it achieved complete independence in 1968. Today Lesotho and Swaziland--encircled by South Africa totally and partially, respectively--along with Botswana share a customs and monetary unit with South Africa and send many workers to the country's industries.

Through all the invasions of the Europeans there was strong resistance from the Africans--e.g., in the Cape alone nine wars of resistance against white encroachment were carried on over 100 years. Both the Boers and the British were defeated and/or forced to change course many times, but the superior arms of the Europeans eventually resulted in white domination and colonization. The Zulu kingdom, at its height around 1820, was finally defeated by the British in 1879. In 1906 a rebellion led by Chief Bambata to protest the imposition of a hut and dog tax, was crushed and Bambata was executed. In spite of these and other setbacks, however, African resistance has continued up to modern times.

The discovery of diamonds at Kimberly in 1870 and discovery of the world's richest gold-bearing reef on the Witwatersrand (in Transvaal) in 1886 brought profound changes. Disputes between the Afrikaner government (headed by President Paul Kruger) and the British over the rights of British settlers in Transvaal and over the mine exploitations by what the Afrikaners called "Uitlanders" ("foreigners") led to the Anglo-Boer War. An attempt in 1895-96 engineered by Prime Minister Cecil Rhodes of the Cape Colony to take over the Transvaal (called the Jameson Raid) failed, but in the Anglo-Boer War of 1899-1902 the British won sovereignty over Transvaal and Orange Free State.

On May 31, 1910, after some compromise between the Boers and the British, the Union of South Africa was formed, joining Cape Colony, Natal, Transvaal and the Orange Free State into a self-governing dominion within the British Empire. In 1931 the British Parliament's Statute of Westminster gave clearer definition to the independence of South Africa, but the constitution drawn up in 1910 for the Union of South Africa remained virtually unchanged until 1961, when it became the Republic of South Africa. The constitution made political office a White monopoly and severely restricted voting rights such that amongst the Asian, African and Coloured community, only a minority of Coloureds was allowed to vote.

General Louis Botha, former head of the Transvaal, was installed as the first Prime Minister of the Union government. The Union Parliament's first act was to create a Department of Native Affairs to administer the large African population of the four provinces. The Native Land Act of 1913 introduced the principle of territorial division between indigenous people and whites, designating about 8% of the total land as "Bantu land"; this grew slowly to 13%. General Hertzog, who drafted this law, founded the National Party, to push Boer--now called "Afrikaner"--objectives of equality of Afrikaner and English culture, including using both Afrikaans (the language of the Dutch settlers) and English in the schools. Other important political parties included the Unionist party and the South African Party (SAP) led by Botha.

A broad-based African political party, the South African Native National Congress (later named African National Congress), formed in 1912 under the leadership of Selby Msimang, became particularly important at this time. Protesting the devastation caused to many African families by the Native Land Act of 1913, the ANC sent a deputation to petition the British king. Neither this nor a later African appeal to the Versailles Conference brought response. The Native Land Act, which evicted Africans on a massive scale from white-owned lands, even denying them the right to stay on as share croppers or rent-paying tenants, caused millions of blacks to lose both their homes and their stock. The Act also greatly extended the use of the passbook, a document all blacks must carry on them at all times (up to this day) with a record of personal identification, employment, permits to enter white areas, taxes, family status. While their situation forced the Africans to become migrant workers and provide cheap labor for whites, the law severely restricted their movements, forbidding them to change or quit jobs or to form labor unions. South African prisons began filling up with blacks accused of infringements of white-manufactured laws.

In August 1914, when World War I broke out, at the British government's request Prime Minister Botha moved to occupy the neighboring territory, then known as German South West Africa (present day Namibia). When the takeover from the Germans was completed in May 1915, the whole territory between the Orange River and the southern border of Angola was placed under South African military administration. At the end of the war it became a mandated territory to be administered by the Union of South Africa.

In 1922 a general strike of white mine workers in the Witwatersrand area was triggered by an attempt of the gold mine owners to reduce the proportion of white, and increase the number of black (cheaper) workers. Through the strike--known as the Rand Revolt--and their active participation in the Labour Party, the white miners demonstrated their political strength and increased popular support for their slogan, "Workers of the World Unite - for a White South Africa". While the strike was broken, a stronger Labour Party emerged, committed to white workers' interests.

Political rivalry among the parties and a growing movement for complete independence from Britain occupied ensuing years with several changes of government. After the British Parliament, through the 1931 Statute of Westminster, renounced officially its legislative functions in the dominions, South Africa became more autonomous. In 1933-34 a coalition government was set up with General Hertzog as Prime Minister and General Jan Smuts as Vice Premier; the two main parties, National and South Africa Party, merged into the United South Africa Party. While Britain's political domination of South Africa lessened, its industrial and trade ties remained strong.

During the second World War there were a number of Nazi sympathizers in South Africa, including Prime Minister Hertzog and other government figures. In a split vote, causing the Hertzog Cabinet to resign, Parliament decided to support Britain and sent South African military forces, including some 70,000 Africans, to fight in Ethiopia and North Africa. In 1942, to induce the Africans and other non-whites to help supply the much needed manpower for the army and also for industry, General Smuts, head of the War Cabinet, declared that the policy of racial segregation would be abandoned as obsolete. While segregation was somewhat relaxed during and immediately following the war years. General Smuts' statement turned out to be a hoax. In August 1946 when about 100,000 black mine workers joined in a strike at the Rand mines, demanding a guaranteed minimum wage of 10 shillings a day, the Smuts government took mass reprisals against them, raiding their union premises and arresting their leaders.

With the victory of the Nationalist Party and election of Daniel Malan as Prime Minister, in 1948, racial segregation became more firmly established and discriminatory under the government policy of "apartheid", an Afrikaans word for "separateness". Playing on the religious feelings of Afrikaners, most of whom belonged to the Dutch Reformed Church, the Nationalists used ultra-racial interpretations of the Bible and of Calvinist doctrine to support their policy of separation of races, with clear implication of white superiority. Through a series of laws, including the Prohibition of Mixed Marriages Act (1949), Unlawful Organizations Act (1950), the Group Areas Act (1950), Population Registration Act (1950), Suppression of Communism Act (1952) and others, millions of Africans suffered arrest, torture and brutal suppression. Under the law "Communism" was vaguely defined as applying to all persons and organizations aiming to bring about "any political, industrial, social or economic change within the Union by the promotion of disturbances and disorders or by the threat of such acts or omissions or by means which include the promotion of disturbance or disorder, or such acts or omissions or threats." Thus the law could be used against any undesirable political situation. In 1956 the "Communism" charge was applied to 156 ANC leaders, but after over four years of trial the charges had to be dropped for lack of evidence.

Through the newly formed, more activist Youth League of the ANC, the Africans stepped up their liberation struggle, led by Nelson Mandela, Walter Sisulu, Oliver Tambo, Peter Mda and others. The ANC and Indian National Congress joined together in demonstrations and civil disobedience campaigns which resulted in mass arrests and deaths, but also brought more organizations into the anti-apartheid forces--e.g., the Congress of Democrats, uniting Whites opposed to racism and the Coloured People's Organization. These organizations convened a "Congress of the People" in Johannesburg on June 25 and 26, 1955 and unanimously adopted the "Freedom Charter". This has since become the common program of all anti-apartheid organizations.

Black African women were deeply involved in the resistance movement from the beginning, but especially after the Bantu Administration introduced pass books for women in 1956. In protest against this further disruption of family life, the women waged a campaign of civil disobedience, led by Elizabeth Mafeking.

While the Africans used peaceful means to present their case, the government response became increasingly violent. At Sharpeville in March 1960 a campaign against the pass laws, organized by the newly formed PAC (Pan African Congress) ended with the police firing at the demonstrating Africans, killing 69 persons. Instead of crushing their resistance, however, the government's brutal tactics, including a ban on both the ANC and the PAC, arrest of their leaders and imposition of a state of emergency, actually hardened the Africans' opposition. Forbidden to express dissent openly, African opposition moved underground. For the first time the ANC formed an armed wing which employed limited sabotage tactics. News of the Sharpeville massacre spread quickly throughout the world. At the request of 28 African and Asian countries the UN Security Council met and adopted a resolution condemning apartheid.

On May 31, 1961, during the regime of Prime Minister Verwoerd, following a referendum held among the white population, the country was proclaimed a republic. The date of May 31 was chosen to coincide with the 51st anniversary of the Union. As with the Union, the Republic of South Africa Act of 1961 restricted voting for and membership in the governing parliament to Whites (16% of the population), the few remaining Coloured voters having been removed from the electorate a few years before.

Following the declaration of the Republic, a series of increasingly brutal laws were passed, including the Sabotage Act and a law giving authorities the right to detain people for six months without presenting charges. There followed also banning of many publications, increased military and police forces and training of white civilians in the use of arms.

The theory of separate "homelands" for separate groups led to the establishment in May 1963 of the Transkei, first of ten projected "Bantustans" for each of what the government deemed an African ethnic group. Hailed by the all-white South African government as a move to provide African people with a "homeland" of their own, where they could govern themselves and enjoy privileges denied them in South Africa, the hypocrisy of the scheme became apparent in the choice of the lands: small (13% of the land for 72% of the population), fragmented (in most cases consisting of many isolated bits of land) and in the least desirable areas. Some Africans have termed them "rural slums". So far Transkei, Bophutswana, Venda and Ciskei, with governments answerable to and dominated by South Africa, have been proclaimed "independent". But no government outside South Africa has recognized them as independent "countries".

Throughout the past twenty years the struggle for justice for non-whites in South Africa has intensified, with more and more incidents of imprisonment and violent death, e.g.: 1963, the Rivonia Trial resulting in life imprisonment of ANC leaders Nelson Mandela, Walter Sisulu and others; 1967, the suspicious death of Chief Albert Luthuli, president-general of ANC and 1961 winner of the Nobel Peace Prize; 1976, the Soweto Massacre and Uprising, in which hundreds of children were killed in Soweto alone; 1977, the death of Steve Biko, in prison. Laws for repression and control--e.g., The Terrorism Act, Internal Security Act, Unlawful Organizations Act, Abolition of Passes Act (applying only to Africans, all of whom are required to be fingerprinted after the age of 16) and others--have swelled the prison population to a daily average of 99,292 in 1978 (95,015 of them Black, according to the South African Institute of Race Relations).

World condemnation of apartheid, threats of sanctions by the United Nations and trade boycotts by various nations have led to extensive efforts by South Africa to improve its image abroad. The "Muldergate Scandal" of 1977, in which Connie Mulder and other top government figures associated with the South Africa Department of Information were implicated in clandestine operations, misusing government funds, to control media abroad, led to a change of government.

Following the election in 1978 of Pieter Botha, replacing Prime Minister Vorster, some government "reforms" were announced. Token lifting of racial restrictions, including some relaxation of rules against unions, were scorned by Africans and others as mere "bandaids" and at the same time condemned by extreme white groups as "dangerous". On August 23, 1984, when the government for the first time gave Coloureds a direct, though limited, role in the government, only 30% of the electorate took part in the Parliamentary voting. The UDC, a party representing people of mixed race, condemned the exclusion of the country's 80% African majority from the revised Parliamentary system.

In a climate of increasing repression and fear, aggravated by economic troubles, industrial strikes and recent police brutality, South Africans of all colors have been disturbed by the apartheid system; some, including Whites, have become refugees or voluntary exiles in other countries. Meanwhile the liberation struggle within South Africa has some new features, e.g.: greater cooperation of liberal elements in all racial groups (e.g., in February 1982 the first death in prison of a white activitist, Dr. Neil Aggett); increased violence and sabotage from both sides; more support of the anti-apartheid forces from outside, including not only the exiled political parties of ANC, PAC, etc. but also religious, educational and commercial institutions in the U.S. and elsewhere divesting funds from industries doing business in South Africa (and thus participating in the government's discriminatory practices); congressional inquiries; boycotts of segregated sports and cultural events in and out of South Africa. The award of the Nobel Peace Prize to Bishop Desmond Tutu in October 1984, brought world attention to the situation.

Through the United Nations and directly--especially through its economic ties (total financial involvement of $14 billion in direct investment, bank loans and stockholdings in 1982, over 300 U.S. companies doing business there)--the U.S. has had a major role in South Africa's development and international relations. Joining other countries in condemning apartheid in South Africa and the country's continuing obstruction of independence for Namibia, U.S. administration relations with Pretoria have ranged from "hard" during the Carter regime's emphasis on human rights to a more conciliatory attitude by the Reagan government. South Africa's continuing justification of its oppressive acts (which extend to other areas of southern Africa) as part of an "anti-Communism" crusade appeals to those in America and elsewhere who view Africa solely in terms of big power conflicts.

Some Phrases in Local Languages:

English	Afrikaans	Zulu	Xhosa	Indian
Hello/Good morning...	Goeie more/ Goeie middag	Sakubona	Bhota, s. Bhotani, pl.	Mamasthe (Hindi)
How are you?	Hoe gann dit?	Kunjani?		-
Goodbye	Totsiens	Sala kahle	Sala kuhle	
Thank you	-	Ngiya bonga,s. Siya bonga, pl.	-	-

South African Representatives in the U.S.:

Embassy of South Africa, 3051 Massachusetts Ave. N.W., Washington, D.C. 20008
(Consulates in most major cities of U.S.)

Other Sources of Information:

See index for other items in this collection, including the annotated bibliography, "Information Sources and Resources on Southern Africa" (p. 317)

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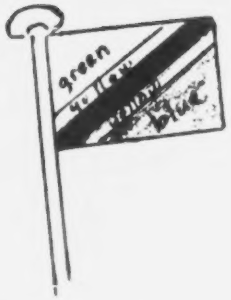
4/85

FACT SHEET

on

TANZANIA



National Flag

(Black represents the people; Green, the land; Yellow, the minerals; Blue, the sea & lakes.)

(United Republic of Tanzania - Jamhuri Ya Muungano Wa Tanzania)

Independence Date: Tanganyika, December 9, 1961; Zanzibar, December 10, 1962.

Union Date: April 26, 1964.

Pre-Independence Status: British Mandate under League of Nations, 1918.

Head of State: Ali Hassan Mwinyi (pron.: ä-lē hä-sän mwē-nyē) (His Excellency the President)

Political Party: Chama Cha Mapinduzi (CCM - chä-ma chä mä-pin-dö-zē)

National Anthem: "Mungu Ibariki Afrika" (mö-ngö ē bä-rē-kē ä-frē-kä) (God Bless Africa)

Type of Government: Republic with a One-Party State Constitution

Regions: Arusha, Coast, Dodoma, Iringa, Kigoma, Kilimanjaro, Lindi, Mbeya, Mara, Mtwara, Morogoro, Mwanza, Pemba, Ruvuma, Singida, Shinyanga, Tabora, Tanga, Rukwa West Lake, Zanzibar

Capital City: Dar es Salaam (pop. 517,000) New capital proposed: Dodoma

Other Major Towns (with population): Tanga (88,700), Arusha (82,000), Mwanza (57,400), Moshi (46,300), Iringa (42,000), Dodoma (37,000), Tabora (27,000), Mtwara (26,000).

Total Population: 17,500,000 (Source: Africa Contemporary Record, 1979-80)

Size: 364,943 square miles (945,203 square kilometers)

Major Languages: Kiswahili (national language),English (official language)

Main Groups of People: Chagga, Gogo, Ha, Haya, Hehe, Luo, Makonde, Masai, Nyamwezi, Sukuma, Asians, Arabs.

University: University of Dar es Salaam

Climate: Two rainy seasons: first from November to January; second from March to May. Temperatures: 72°F (22°C) in the cool season, May-August; 85°F (30°C) in the hot season with high humidity on the coastline. Average annual rainfall, 40 inches. Coldest part is the top of Mount Kilimanjaro, Africa's highest mountain (19,340 feet, 5,895 metres).

Major Exports: Cotton (17%), Sisal (16%), Coffee (13%), Cloves (Zanzibar, 90%), tobacco, animal products, cashew nuts, diamonds, gold.

Other Industries: Hydro-electricity, iron, coal, tourism, textiles, animal husbandry, handcraft carving, agriculture

Money: Tanzania Shilling (TSh), and Cent (c). Exchange rates fluctuate.
US $1 = 18.20 TSh as of January 1985
Tsh1 = 100 cents (Bank notes issued in denominations of Tsh5, Tsh10, Tsh20, Tsh100)
Coins: 5 cents, 20c, 50c, Tsh1, Tsh5

Budget:

1. Gross National Product (GNP) in 1978: Tsh32,099 million (US $3880 million)
2. Per Capita Income, 1978: Tsh1737 (US $210)
3. Balance of Trade: Correct figures not available but it has been negative throughout the 70's.

(Sources: Africa Contemporary Record, 1979-80; Worldmark Encyclopedia of Nations 1976; Africa & Africa Yearbook & Who is Who, 1977)

Major Religions: Christianity, Islam and traditional beliefs.

Public Holidays: New Year's Day, January 1; Zanzibar Revolution Day, January 12; Chama Cha Mapinduzi Day, February 5; Union Day, April 26; International Workers' Day, May 1; Independence Day, December 9; Christmas Day, December 25; Boxing Day, December 26; Id al-Fitr, Id al-Adha, Maulid Day, Good Friday, Easter Monday (movable Islamic and Christian holidays).

Main Newspapers: Daily News; Uhuru.

Education:
Universal primary education with an intake of 3 million in 1977/78. In the same period, higher education had an intake of 94,000 students. The University of Dar es Salaam had 2,800 students in 1979. There are plans to build a new university. In addition there are a number of colleges and training schools for teachers, business and technical skills. All young people are expected to give a year of National Service.

Tourist Attractions: Mt. Kilimanjaro; Zanzibar; Game Reserves - Serengeti, Manyara, Ngorongoro, Ruaha, Mikumi.

Brief History:

The land known today as mainland Tanzania was until April 26, 1964 Tanganyika. The name Tanzania was given to the union born out of the merger between Tanganyika and the island of Zanzibar (and Pemba). This land, comprising the mainland Tanzania and the two islands was inhabited by people of diverse ethnic origin for many thousands of years. It has been suggested recently that the remains found by Dr. Louis Leakey in Olduvai Gorge in Tanzania are those of the oldest ancestors of man. The Hadza and Sandawe people represent the oldest inhabitants of the country whom we can identify today. Related to the Khoi-Khoi and San of Southern Africa, the Hadza and Sandawe lived as hunters and gatherers.

Around 1000 B.C. groups of Cushitic speaking people may have moved from Ethiopia south-ward to parts of modern Kenya and Tanzania. Archeological findings in the Rift Valley, the Kilimanjaro area and in Ngorongoro confirm that the remains found there testify to Cushitic cultures. These Cushitic speakers may have been Tanzania's earliest food producers, although they used wood and stone tools, and not iron, in this process.

The second major movement of peoples into Tanzania comprised the speakers of two different groups of languages, Bantu and Nilotic. The Bantu speakers were part of a general migration from west Africa to the east and south and today they are found in Uganda, Kenya, Tanzania, the whole of Southern Africa as well as in Central Africa. They form by far the largest group of people in today's Tanzania. The Nilotic groups, on the other hand, were nomads moving from the grasslands of Kenya and parts of Sudan to the south.

The coast, including Zanzibar and Pemba isles, had an early history of contacts with foreign traders such as the Arabs, the Portuguese, other Europeans and, in later years, the Indians. In the 17th century, the Sultan of Oman drove away the Portuguese from the coast, occupied Zanzibar and other islands, including the port at Kilwa in south-east Tanzania, where the Shirazi from Somali had settled. Arabs settled on the coast at least a thousand years ago. Much later intensive contact developed with the people of the interior. In the case of Tanzania this happened later in the 18th century and continued through the 19th century. Trade was the main vehicle of contact and slaves and ivory were the main commodities. Another important result of this contact was the growth of Kiswahili as the language of trade, mainly because of the admixture and intermarriage between the Bantu and Arabs and conversion of the local population to Islam.

In the interior, important political systems developed, particularly in the 18th and 19th centuries. Among these were kingdoms such as the Businga of the Haya-Zinga people, the Nyamwezi kingdoms, chief among which was that of Mirambo, and many others among the Chagga and elsewhere. These kingdoms and their satellites maintained varying degrees of trade relations with the Arabs on the coast and helped in extending trade to other people in the interior. The best known of such middle-men were the Nyamwezi, who spread and carried trade with Arabs as far as areas of modern Zambia, Zaire, Uganda and Malawi. The main slave trade route within the area now known as Tanzania started from Bagamoyo through Dodoma, Tabora, to Kigoma. Along this route Arabs ambushed villages and captured men, women, and children and led them along the hundred to six hundred mile caravans to Bagamoyo, from where the survivors were sent to Arabia via Zanzibar. The north was never affected by the slave trade because of fear of the warrior Masai , nor was the southern highlands for fear of the Hehe.

In 1885, Tanganyika was proclaimed a protectorate of Germany, under the administration of the German East Africa Company, led by Karl Peters. In 1888 Zanzibar became a part of the protectorate under an agreement between the Sultan of Zanzibar which gave right to the Company to extend its rule to Zanzibar. However, this was reversed by the 1890 Anglo-German agreement under which Zanzibar was given to Britain and Tanganyika to Germany.

From the beginning of the foreign occupation, however, there was resistance from the local people, using spears, bows and arrows strategically against the powerful guns from Europe. The Hehe wars took several years before Chief Mkwawa committed suicide rather than surrender to the Germans. Chief Mirambo of Umyamwezi equally organized a strong resistance against the German occupying forces. The introduction of cotton by the new rulers as a cash crop brought hardships among the people in the southeast, among whom coffee had been the traditional crop. As a result of this, in 1905 the people organized an uprising ever since known as the Maji Maji (Water Water) rebellion. It quickly spread to other areas but was brutally suppressed by the Germans in 1907.

At the end of the First World War, the League of Nations granted Britain a mandate over Tanganyika, Germany having lost claim to colonies by virtue of its defeat in that war. However, British policies on taxes, land and other issues gradually encouraged the rise of protest movements, in the guise of associations. The Tanganyika African Association (TAA) was one such association. In the period after the Second World War, the TAA quickly became political in orientation and in 1953 was registered as a political party under the name of Tanganyika African National Union (TANU). Its president was Julius Nyerere. It is this party which led Tanganyika to independence. On December 9, 1961, a "freedom torch" was planted at the top of Mt. Kilimanjaro. In 1964, Tanganyika and Zanzibar (which achieved its independence in 1962) united as the United Republic of Tanzania, with Nyerere as president.

Since its independence Tanzania has launched on a program of cooperative self development known as "ujamaa" (Swahili for "familyhood"). A type of African socialism, it is based on traditional African ideas of communality in living and working. In 1967, introducing the Arusha Declaration, which spells out the country's policy of self reliance, President Nyerere called it "a reaffirmation that we are Tanzanians and wish to remain Tanzanians as we develop". He further stated:

> We shall draw sustenance from universal human ideas and from the practical experiences of other peoples; but we start from a full acceptance of our Africanness and a belief that in our own past there is very much which is useful for our future.

In spite of the fact that problems Nyerere himself has acknowledged have led to modification of "ujamaa" policies recently, Tanzania, one of Africa's poorest countries in terms of natural resources, has taken a leadership role on the continent. Known especially for its support of liberation struggles elsewhere, it contributed significantly to the successful movements for independence in Mozambique and Zimbabwe and is in the forefront of current struggles against apartheid in South Africa.

The state and government of the United Republic of Tanzania are headed by a president elected for a term of five years by universal suffrage. The two parties which led their countries to independence--Tanganyika African National Union and the Zanzibar Afro Shirazi Party--combined into Chama Cha Mapinduzi (CCM), the one and only political party of Tanzania. Both the party (CCM) and the government were headed by Julius Nyerere until the election year of 1985 when Nyerere retired as presidential candidate. Ali Hassan Mwinyi, named by CCM as the sole presidential candidate, won almost unanimous support (92.5%) in the October 1985 election.

Some Useful Phrases in Kiswahili:

"Hello"	1st Person: Hujambo (hö-jäm-bo)	2nd Pers. Sijambo (sē-jäm-bo)
"What's the news?"	1st Person: Habari? (hä-bä-ri)	2nd Pers. Nzuri (nzö-ri) ("Good")
"Please"	Tafadhali (tä-fä-dä-li)	
"Thank you" (much)	Asante (sana) (ä-sän-te sä-nä)	
"Welcome"	Karibu (kä-rē-bö)	
"Goodbye"	Kwaheri (kwä-he-ri)	

Tanzanian Representative in the U.S.: Embassy of the United Republic of Tanzania,
2139 R St. NW, Washington, D.C. 20008 Tel. 202/232-0501

Other Resources in this collection (see index), especially:
- Politics in Swahili Proverbs
- Tanzania's Ujamaa Policy of Development
- Traditional Medicine in Africa: Focus on East Africa

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FACT SHEET
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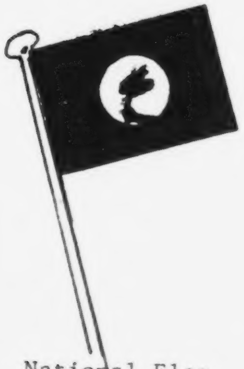

National Flag

Brown hand holding a torch within a yellow circle, on green background

National Anthem

"La Zairoise"

Independence Date: June 30, 1960

Pre-Independence Status: Belgian colony

Head of State: Mobutu Sese Seko, President & Commissioner of State for Defense

Political Party: Popular Movement of the Revolution (MPR), sole party, president automatically party president

Type of Government: Republic, with strong presidential authority; includes Office of the Party President, Central Committee, Political Bureau, Party Congress (meeting every five years)

Regions of administration: Bandundu, Bas-Zaire, Equateur, Haut-Zaire, Kasai Occidental, Kivu, Shaba (former Katanga), Kinshasa, Kasai Oriental

Capital City: Kinshasa (population about 3 million)

Other Major Towns (with pop.): Kananga (704,211), Lubumbashi (451,332), Mbuji-Mayi (382,632), Kisangani (339,210), Bukavu (209,051), Kikwit (172,450), Matadi (162,396) Source, Africa South of the Sahara 1984-85

Total Population: 29.9 million (1981, Source U.S. State Dept. Background Notes)

Size: 905,063 sq. mi. or 2.3 million sq. km., about the size of U.S. east of Mississippi

Major Languages: French (official), Lingala, Swahili & Kingwana (Swahili variant), Kikongo, Tshiluba

Universities: Université Nationale du Zaire, campuses at Kinshasa, Kisangani, Lubumbashi

Climate: North of equator dry season (November-March) corresponds to rainy season in southern two-thirds of country. Just north and south of equator some areas have two dry and two wet seasons. Hot and humid in much of north and west, cooler and drier in south central area and east.

Major Exports: Copper, diamonds, petroleum, coffee, cobalt, gold, manganese, wood

Other natural resources/industries: columbium-tantalum, rare metals, bauxite, iron, coal, 13% of world's hydroelectric potential; processed & unprocessed minerals; consumer products, including processed food & beverages, textiles

Money: Unit of currency, zaire: 1 zaire (Z) = 100 makuta = 10,000 sengi
1 US$ = 41.79Z as of January, 1985

Economic Data/Budget

GDP (1982)	$9.9 billion	(Source, U.S. State Dept. Background Notes)
Per capita GNP (1982)	$128	" "
Budget (1982)	8,839,844 ('000Z) with allocations to:	
Education	1,672,711 (")	(Source, Africa South of the Sahara)
Public health	286,361 (")	
Defense	583,326 (")	

Major Religions: Roman Catholic, 50%; Protestant, 20%; Kimbanguist (indigenous Christian Church) 10%; Muslim 10%; traditional & syncretic religions, 10%.

Public Holidays: Jan. 1, New Years; Jan. 4, Martyrs of Independence Day; May 1, Labor Day; May 20, MPR Day; June 24, Zaire Day; June 30, Independence Day; August 1, Parents Day; Oct.27, "3 Z Day" (day country changed its name, the river name, currency); Nov. 24, Anniversary of the Regime; Dec. 25, Christmas.

Main Newspapers: Boyoma, Elima, Njumbe, Salongo (cir. 10,000)

Education/Social Services (Source, Africa South of the Sahara 1984-85): Education(1978) 5.2 million primary students, 680,000 secondary, 35,000 higher education; 1-year compulsory civic service (military, political, agricultural training) for all school leavers; literacy 40% males, 15% females. Health: Government health services minimal, limited to urban areas, rural areas served chiefly by missions; infant mortality 117/1000; life expectancy males 46 years, female 49.

Tourist Attractions: Goma, Virunga National Park, Lake Kivu, Kahugi-Biega Park, Lafoy Falls (highest in Africa, in Shaba region), Kisantu botanical gardens, Lake Munkamba & Lake Fwa (Kasai), art collections

Brief History:

The people sharing the history of Africa's third largest country come from some 250 different ethnic groups with approximately 700 languages and dialects, most of them in the Bantu language group. The original inhabitants, possibly some 10,000 years ago, were probably the forest-dwelling Mbuti ("Pygmies") still living in the Ituri forest of northeast Zaire. In the 7th-8th centuries groups of Bantu-speaking people from the area of modern Nigeria immigrated to the region, starting a Bantu expansion throughout the southern peninsula of the continent. Some non-Bantu speakers also penetrated from the north. Diverse as the groups were, there was considerable assimilation in languages, cultures and occupations. Small village groups grew into large states, one of the most powerful being the Kongo kingdom encountered by the Portuguese when they landed at the mouth of the Congo river in 1482.

This kingdom, established late in the 14th century, ruled a large area covering the northern part of modern Angola and the north bank of the Congo river. The kingdom and the river took the name Kongo (Congo) from the Bakongo people. The name "Zaire" originated from the Portuguese mispronunciation of the Bakongo word for the river, "nzadi". By the early 16th century Portuguese had Christianized some of the Kongo rulers and established cooperative agreements. In return for slaves and copperwares the Europeans provided counsel to the king, education and military assistance against rival African groups. However the Portuguese takeover of the Angola territory, other moves to dominate the region and the rapid depopulation caused by the slave trade led to conflicts between the Africans and Europeans. In the late 17th century 15,000 slaves were being taken out each year from the lower Congo river area. By the 18th century the Kongo kingdom had dwindled to a number of small chiefdoms.

Other important kingdoms can only be mentioned, such as the Luba empire (15th-17th century) controlling a large area in the region of modern Shaba, and the Lunda empire (16-17th century) founded by a brother of one of the Luba rulers in an area straddling present-day Zaire and Angola. Both kingdoms were known for well organized, centralized political systems. Food crops introduced from the Americas in the 16th century, especially corn and manioc, became an important element of agricultural production and domestic economy. Other groups competing for territory and power at various times were the Teke (Tyo), the Kuba and a group of semi-nomadic people called the Chokwe (Cokwe). Arab influence increased in the mid-18th century with the entry of traders from the East East, especially the Arab African trader, Tippu Tib, who established control over a large Luba territory.

Aside from the coastal slave trade, the area of modern Zaire remained virtually unknown to most Europeans until its discovery in 1877 by Henry Morton Stanley, a British born journalist working with the New York Herald. Stanley explored the area for King Leopold II of Belgium who then persuaded the 1885 Berlin Conference to recognize his claim to a large part of the Congo basin. Leopold operated it as his private estate, "Congo Free State", but his forced labor practices and notoriously inhuman treatment of the Africans - e.g, cutting off the hands of those who failed to bring in the required rubber quotas - resulted in his being forced in 1907 to cede the territory to the Belgian State. From then to independence in 1960 Belgium operated it as a colony, "Belgian Congo".

Although officially committed to correcting the abuses of the Congo Free State, the Belgian colonial administration was ill equipped to handle such a large territory and was insensitive to African interests and needs. The result was one of the most paternalistic of African colonial regimes, dominated by three power interests: the State, the Church (Catholic) and the Commercial sector. The educational system, run largely by the church, at the primary level was well developed but very limited at secondary. Higher education was not encouraged either in or out of the country, the object being to "civilize" and train Africans just far enough to become low-level administrators and clerks. At independence there were less than a dozen Congolese university graduates. To develop the country's vast mineral and agricultural resources the State established agreements with companies such as Union Minière du Haut Katanga and La Societé Internationale Forestière et Minière du Congo, to their mutual interests but involving Africans mainly as laborers. Although active political protest by Africans did not begin until the late 40's and early 50's there were many acts of resistance to foreign domination throughout Zaire's history, some connected with religious movements. Today's Kimbanguist Church, numbering over three million members, grew out of an attempt in the 1920's by Simon Kimbangu to Africanize Christian practices; imprisoned by the Belgians for suspected "subversion", the prophet did not live tosee the ban on his movement lifted just one year before independence. As more Africans became educated and urbanized, demands grew for equal job opportunities and representation in the government, especially after World War II. A group known as évolué - Europeanized French-speaking Africans - was especially vocal but receiving only token response from the Belgians, began to organize politically, largely along ethnic lines. DeGaulle's 1958 speech in Brazzaville (across the river from Leopoldville) giving French colonies a choice between complete and partial independence, precipitated the cry for "dipanda" (independence) on the opposite bank, from some 40 different political organizations. The suggestion of one Belgian authority that independence for the Congo might be possible "within thirty years" was met with a riot in Leopoldville in 1959. Alarmed at the rapid turn of events, King Baudoin announced that independence would be granted "without undue delay". At a round table conference in Brussels in January 1960 Belgium granted independence to the colony as of June 30, 1960. At a Parliamentary election in April the Congolese National Movement (MNC) gained the majority and its leader, Patrice Lumumba, was named prime minister. Joseph Kasavubu, leader of ABAKO, an alliance of Bakongo, was named president. One week after independence, on July 5, 1960, the army mutinied. In the ensuing chaos a peace keeping force was sent by the UN, the mineral-rich Katanga (now Shaba) declared secession, and both Lumumba and Kasavubu were ousted. Col. Joseph Mobutu (now Mobutu Sese Seko) took over the government and imprisoned Lumumba, who died in 1961 in Katanga under mysterious circumstances. Mobutu returned Kasavubu as president and for the next four years the country underwent numerous rebellions by dissident groups. On November 24, 1965, following fighting among presidential contenders, Lt. General Mobutu, head of the army, seized control of the government, announcing he would be president for the next five years. To create a sense of national identity Mobutu soon after announced a general Africanization of names of people and places bearing European names - e.g., Leopoldville reverted to its old name, Kinshasa. In 1971 he changed the independence name of the country from Democratic Republic of Congo to Republic of Zaire and the river's name also to Zaire (still known on the former French Congo side as the Congo).

Head of state now almost twenty years, Mobutu has maintained his power through a combination of personalized authority, constant reshuffling of personnel, suppression of dissent and strong support from Western governments (including the U.S.) and financial institutions with interests in Zaire's great natural resources and Mobutu's declared war against "communism". Foreign aid has been discouraged in recent times by growing international concern over mismanagement, enormous foreign debts, corruption and evidence of human rights violations attributed to Mobutu's government. Despite invasions in the Shaba area and other protests by Zairians within the country no real prospects for change appear at present.

Useful Phrases in Local Languages (see "Fact Sheet on Tanzania" for Swahili):

French	Lingala	Tshiluba	Kikongo
Bonjour, Monsieur/Madame	Mbote, Citoyen(ne) (mbo-te sē-twä-yen)	Muoyo webe (mạ-yo we-be)	Mbote, Citoyen(ne) (mbo-te sē-twä-yen)
Comment ca va?	Nsango nini? (nsä-ngo nē-nē)	Malu kai? (mä-lö kä-i)	Inki nsango? (ē-nki nsä-ngo)
Ca va bien	Nsango malamu (nsä-ngo má-lä-mö)	Malu mimpe (mä-lö mēm-pe)	Nsango keleve (nsä-ngo ke-le-ve)
Au revoir	Tikala malamu (tē-kä-lä mä-lä-mö)	Waya bimpe (wä-yä bēm-pe)	Betamonana (be-tä-mo-nä-nä)

Representatives in U.S.

Zaire Embassy, 1800 New Hampshire Ave. N.W., Washington, D.C. 20008
(202) 234-7690

Republic of Zaire Mission to United Nations, 866 2nd Ave., New York, N.Y. 10017
(212) 754-1966

Additional Sources of Information:

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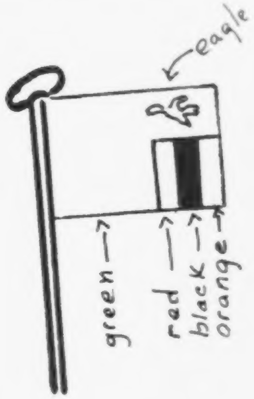
FACT SHEET

on

ZAMBIA



National Flag

(Green represents land; black, the people; red, blood & struggle for land; orange, minerals - copper. The eagle represents freedom)

Independence Date: October 24, 1964

Pre-Independence Status: Colony/Protectorate of Britain (country known then as Northern Rhodesia)

Head of State: Kenneth David Kaunda (His Excellency President Dr......)

Political Party: UNIP (United National Independence Party)

Type of Government: Sovereign republic with a one-party participatory democratic constitution

National Anthem: "Stand and Sing of Zambia"

Provinces: Copperbelt (population, 1,303,000); Eastern (636,000); Luapula (356,000); Northern (628,000); North-Western (285,000); Southern (591,000); Western (522,000); Central and Lusaka (together 1,151,000).

Capital City: Lusaka (population 559,000)

Other Major Towns (with population): Kitwe (310,000); Ndola (291,000); Livingstone (72,000); Kabwe (131,000); Mufulira (170,000); Chingola-Chililabombwe (243,000); Luanshya (149,000); Kafue (40,000); Mazabuka, Monze, Choma, Chipata, Mongu, Kasama.

Total Population: 5,472,000 (est. 1978, Source: Zambia in Brief 1979:12)

Size: 290,587 square miles (752,620 square kilometers)

Major Languages: English (as lingua franca, 26.1%; as mother tongue, 0.1%); Cibemba (56.2%, 30.8%); Cinyanja (42.1%, 16.0%); Citonga (23.2%, 16.1%); Silozi (17.2%, 9.3%); Kilunda (5.3%, 2.9%); Kiluvale (8.1%, 5.0%); Kikaonde (7.1%, 3.4%).
Source: S. Ohannessian, Mubanga Kashoki, eds. Language in Zambia. London, IAI. 1978.

University: University of Zambia

Climate:

Temperature: Cool-Dry Season, May-August 15.6°C (60°F) to 26.7°C (80°F); Hot-Dry season, September-November and Hot-Rainy season, December-April, both varying from 26°C (80°F) to 32.2°C (90°F).
Rainfall: North 1270 mm; South 508-762 mm.
Terrain: Typically savannah with some low-lying land
Altitude: 1067-1372 m. (3,500-4,500 ft.)

Major Exports: Copper (has varied from 30-90%), cobalt, lead, zinc, sugar, manganese.

Other Industries: Maize (corn), coal, poultry, tobacco, cotton, coffee, animal husbandry.

Money: Kwacha (K) and Ngwee (n). Exchange rates fluctuate.
US $1 = 2.23 K as of January 1985
K1 = 100n (Bank notes issued in denominations of 50n, K1, K2, K5, K10,K20)
Coins: 1n, 2n, 5n, 10n, 20n, 50n

Budget:
Gross National Product (GNP) in 1981 US $3,490 m (estimated) (World Bank)
Per Capita in 1981: $600 (World Bank)
Allocations 1980 of total budget K1,030m

Education	K117.2m
Agriculture	K31m
Health	K64.4m
Police	K31

(Source: Africa Contemporary Record, 1980)

Major Religions: Christianity, Islam, Hinduism, Traditional beliefs.

Public Holidays: January 1, New Year's Day; May 1, Labor Day; May 25, Africa Freedom Day; May 24, Commonwealth Day; 1st Monday in July, Heroes Day; Tuesday following Heroes Day, Unity Day; August 9, Youth Day; October 24, Independence Day; December 25, Christmas; Good Friday, date varies.

Main Newspapers: Times of Zambia (circulation 65,000); Zambia Daily Mail (50,000); Mining Mirror; The Mirror.

Education/Social Services:
Universal free primary education since 1965. As indicated above, Zambia allocates more of its national budget to education than to other priorities. Medical services are also free. All able-bodied men and women, mainly below age 35, undergo a twenty-month military and work training in National Service.

Tourist Attractions:
Victoria Falls (African name, Musi-o-Tunya, "The Smoke that Thunders"), one of the world's natural wonders; Luangwa National Park; Kafue National Park; Lake Itezhitezhi; Kasaba Bay; Kalambo Falls; Munda Wanga. Also important is the Kariba Dam, principal power supplier to Zambia and Zimbabwe.

Brief History:

Zambia was formerly known as Northern Rhodesia in the period between 1911 and 1963. In this period it was a protectorate as well as a colony of Britain administered initially by the British South Africa Company, led by Cecil Rhodes, from whose name Rhodesia was derived.

Historical and archaeological evidence found in Zambia suggests that earliest man, uncovered at Olduvai Gorge in Tanzania, travelled in this area. Other prehistoric remains and tools have been found in the Kalambo Falls, Victoria Falls, Ing'ombe Ilede and Kabwe mine. The last ones were those of modern man's ancestor, Homo rhodesiensis, who is believed to have lived about 25,000 years ago. Other evidence of prehistoric culture of the San has also been found, dating from the iron age, in caves in Serenje, Solwezi and Kasama area.

Zambia is inhabited by Bantu-speaking people, earliest among them being the Tonga and Ila of the south, who may have come to this region in about 1000 A.D. They were farmers and used iron implements to till land. They also domesticated animals, particularly cattle, sheep and goats, and killed game with spears and axes.

Next to come probably were the Luyana (Lozi) and Nsenga, migrating south and southeast from present-day Zaire, followed by several other main groups of Bantu-speaking people: the Lunda and Bemba, both migrating from Zaire in the 17th century; and the Ngoni who moved up from southern Africa in the mid-19th century into territory occupied by the Nsenga. Many of these groups had powerful centralized systems of government. Their kings--among them such names as Mwata Kazembe of the Lunda, the Chitimukulu of the Bemba, Undi of the Nsenga, Mpezeni of the Ngoni--are remembered in Zambia history books today.

In 1889, under British Royal Charter, the British South African (BSA) Company (headed by Cecil Rhodes) began to occupy what was then named north-eastern and north-western Rhodesias. In 1891 Britain extended a protectorate over "Barotseland" a wrong rendering of Buloziland) within the same territory of the BSA Company. But in 1911 the two Rhodesias became one Northern Rhodesia and formally became a protectorate of Britain in 1924.

It was the prospect of becoming rich from mineral resources that attracted whites to this territory. While gold was not found in the expected quantities, there were other valuable minerals such as asbestos, coal, chrome, zinc, tin, iron and--especially in the area of modern Zambia--copper. Prospecting for copper was carried out mainly by companies connected with the BSA Company, such as the Zambesi Exploring Company, formed in 1891.

Because of diverging economic interests between whites and blacks as well as specific wage and labour problems, welfare associations were formed in the 1930's. The depression worsened the feelings of Africans and, after the experience of striking miners in the 1930's and the hardships of the Second World War, these associations became politically motivated. From these experiences were born trade unions and the first political party, the African National Congress.

In 1949, without informing the British Government or inviting any African participants, the white settlers held a conference at Victoria Falls and made the first plans for a Federation, to become effective in 1953. This would unite the territories of Northern Rhodesia, Southern Rhodesia and neighboring Nyasaland (present-day Malawi) into a Federation of Rhodesia and Nyasaland. Africans' fear of such a government following the example of South Africa, as well as its slogan of "partnership" (horse and rider, where horse was African rider was European) immediately translated into their intensified political activity. Among the many public protests by Africans was the signing by 121 chiefs of a petition against Federation. When the British Government in April 1953 presented a constitution authorizing the Federation, the Legislative Council in Zambia approved by a vote of 17 to 4. The four who voted against Federation were the only two Africans on the Council and the two Europeans responsible for African affairs.

In 1957 the Zambia African National Congress (ZANC) was formed, but was immediately outlawed following uprisings in the north. UNIP (the United National Independence Party) was then formed under the leadership of Kenneth Kaunda. From his first days as a charter member of the Northern Rhodesia African Congress (1948) Kaunda had spent a great deal of time touring large areas of the country on his bicycle exhorting the African people to remember they were "human beings, just as good or bad as any man". Influenced by his Christian upbringing as well as by the writings of Mahatma Gandhi, Kaunda maintained his philosophy of humanism and non-violence throughout the struggle for independence, in spite of several imprisonments on political grounds. Celebration of "Humanism Week" is an annual occurrence in Zambia today.

Because of continued pressure from African politicians like Kaunda the Federation of Rhodesia and Nyasaland was dissolved in 1963, as a result of election victories by a coalition of UNIP and ANC. In 1964 UNIP beat other parties to become the first ruling party of an independent Zambia. Zambia's achievement of independence, on October 24, 1964, followed by a few months the independence of Nyasaland, which became the Republic of Malawi on July 6, 1964. Zambia is now a one-party state, following the acceptance by ANC leader Mr. Harry Nkumbula, in 1973, to join UNIP and dissolve his party.

With its slogan, "One Zambia, One Nation", under the continued leadership of Dr. Kenneth Kaunda, UNIP has made major efforts to integrate the country's population, which still includes a sizable number of expatriates of European, Asian and American background, as well as some remaining white South Africans. Some of these have taken advantage of Zambia's offer of citizenship. Major issues facing Zambia today are serious economic problems and the still unsettled political condition of its neighbors, especially Namibia and Angola. The once profitable copper industry into which the country concentrated its resources has been seriously affected by sharp drops in world copper prices. Many of the foreigners who gave support in the early years have caused by high costs have greatly reduced national productivity. As one of the "frontline" states aiding Zimbabwe in its struggle for independence, achieved in 1980, Zambia frequently suffered military attacks and other disruptions because of the large number of political refugees within its borders. As with most African countries, this nation is trying to reduce dependence on foreign imports, to diversify its economy and use more of its land resources for agricultural development.

Some Useful Phrases in Local Languages (with pronunciation):

(English)		(Cinyanja)*	(Cibemba)
Hello/Good morning, evening, etc.)	singular	Moni (mō-ni)	Mwapola (mwȧ-po-lȧ)
	plural/honorific	......	Mwapoleni (mwȧ-po-le-ni)
How are you?)	singular	Muli bwanji (mö-li-bwän-ji)	Uli shani (ȯ-li sha-ni)
How are you?)	plur./honorific	Ali bwanji (ȧ-li ..)	Muli shani (mo-li sha-ni)
All right, thank you)		Cabwino (ka-bwē-nö)	Eya (e-ya)
Thank you, pardon me)		Zikomo (zē-kő-mo)	Santi mukwai (sȧn-ti mo-kwīi)
Goodbye: Person departing, Stay well)	singular	Tsalani bwino (tsȧ-lȧ-ni bwē-no)	Shalapo (sha-lȧ-po)
" " ")	plur./honorific	......	Shalenipo (sha-le-nē-po)
Goodbye: Person remaining, Go well)	singular	Endani bwino (en-dȧ-ni bwē-no)	Kafikenipo (ka-fi-ke-nē-po)
" " ")	plur./honorific	Pitani bwino (pi-tȧ-ni bwē-no)	....
Mr./Mrs.....		ba (bȧ)	ba (ba)

*Cinyanja is spoken by Ngonis, Chewas, Nsengas.

Zambian Representatives in the U.S.:

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Permanent Representative for the Republic of Zambia to the United Nations, 150 East 58th St., 39th floor, New York, N.Y. 10022.

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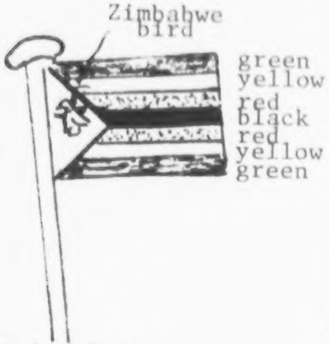
AFRICAN STUDIES PROGRAM

UNIVERSITY OF ILLINOIS

FACT SHEET
on
ZIMBABWE



National Flag

Bird, for stone birds in Great Zimbabwe; red star (back of bird), nation's aspirations; white triangle, peace; green, agriculture; yellow, minerals; black, majority population; red, liberation struggle.

Independence Date: April 18, 1980

Pre-Independence Status: Colony of Britain under British South Africa Charter up to 1923; self-governing British colony until 1965; Unilateral Declaration of Independence, Rhodesia, 1965-78; Zimbabwe-Rhodesia, 1978-79; British colony, 1980.

Head of Government: Robert Gabriel Mugabe (The Right Honourable Prime Minister Mr.)

Head of State: Canaan Banana (His Excellency Reverend President)

National Anthem:

"Ishe Komborera Afrika" ("God Bless Africa")

Music from "Nkosi Sikeleli Afrika" (See our "National & International Anthems)

Political Parties: ZANU-PF (Zimbabwe African National Union/Patriotic Front), ruling party led by Robert Mugabe; ZAPU-PF (Zimbabwe African People's Union/Patriotic Front) led by Joshua Nkomo; UANC (United African National Council), led by Bishop Abel Muzorewa; RF (Republican Front), led by Ian Douglas Smith; ZANU-S (Zimbabwe African National Union/Sithole), led by Reverend Ndabaningi Sithole.

Type of Government: Sovereign republic with a constitution similar to that of the United Kingdom.

Provinces: Manicaland (population, 1,110,000); Mashonaland Central (540,000); Mashonaland East (1,040,000); Mashonaland West (800,000); Matabeleland North (880,000) Matabeleland South (520,000); Midlands (1,040,000); Victoria (1,030,000). Source: Central Statistical Office, Harare, Zimbabwe (June 1980).

Capital City: Harare (population 513,000)

Major Towns & Cities: Bulawayo (pop. 400,000); Nyanda (24,000); Kadoma (36,000); Gweru (78,000); Marondera (30,000); Kwekwe (62,000); Redcliffe (20,000); Zvishavane (21,000); Chinhoyi (28,000); Mutare (74,000); Wankie (33,000). Source: Social & Economic Profile 1981, Central Statistic Office, Zimbabwe.

Total Population: 7,600,000 as of June 1981 (Source: Standard Bank Pocket Summary, Standard Bank, Harare, Zimbabwe)

Size: 150,872 square miles (390,759 square kilometers)

Major Languages: Shona, Sindebele, English (official)

University: University of Zimbabwe

Climate: 72°F (22°C) in October to 55°F (15°C) in July. Along the Zambezi valley, 86°F (30°C) to 68°F (20°C). Rainfall varies but the annual mean is 55 inches in the highlands veld, 30 in. in the northeast veld, 15 in. in Limpopo river valley.

Major Exports: Gold, chrome, copper, uranium, asbestos, coal, meat, tobacco, corn.

Other Industries and Natural Resources: Animal husbandry, forestry, sugar, wheat, cotton, coffee, tea, soybean, potatoes, peanuts, tourism.

Money: Zimbabwe dollar (Z$) and cents (¢). Exchange rates fluctuate.
As of January 1985 US $1 = Z$1.59
Banknotes issued in denominations of Z$1, Z$2, Z$5, Z$10.
Coins: ½¢, 1¢, 2½¢, 5¢, 10¢, 20¢, 25¢.

Budgets:
Gross National Product (GNP) in 1981: $6,260 million (World Bank)
Balance of Trade: -Z$275.6 m
Per Capita Income: US $870 in 1981 (Source: World Bank)
Allocations 1981-82 of total budget Z$1,628,526,000:

Education	Z$290 m
Agriculture	Z$ 87 m
Health	Z$108.9 m
Defense	Z$280.4 m

(Source: Government of Zimbabwe document, "Estimates of Expenditure for year ending June 30, 1982")

Major Religions: Traditional beliefs and Christianity

Public Holidays: January 1, New Years; April 18, Independence Day (celebrated April 19, 1982); May 1, Workers Day; May 25, Africa Day; August 11 & 12, Heroes Days; December 25, Christmas; Dec. 26, Boxing Day; Good Friday, Easter, Easter Monday dates vary with calendar.

Main Newspapers: *The Herald* (71,000 circulation); *Chronicle* (30,000); *Umtali Post* (3,000).

Education/Social Services: Universal free primary (first 7 years) education since independence. Medical service fee charges are dependent on income; low income earners receive free service. A decision has been made to enlist all able-bodied men below the age of 35 for National Service.

Tourist Attractions: Rhodes National Gallery, Queen Victoria Museum, National Museum, Great Zimbabwe, Khami Ruins, Matopos Hills, Vumba National Park, Lake Kariba, Victoria Falls, Victoria Falls National Park, Kyle National Park, Mushondike National Park, Mana Pools Game Reserve, Wankie Game Park.

Brief History:

The name Zimbabwe--which replaced the colonial name, Rhodesia--comes from a Shona word meaning "stone dwellings". This refers to the stone buildings of Great Zimbabwe, built between the 11th and 15th centuries by ancestors of the Shona people. The bird figure on Zimbabwe's flag represents the soapstone birds found in the ruins of buildings that have been hailed among the architectural wonders of the world.

Actually the known history of Zimbabwe dates back to 300 A.D. to groups of Bantu-speaking people, including the Shona, who migrated here from the north (present-day Zaire). They lived in sedentary communities and were believed to be early users of iron implements. Evidence from Great Zimbabwe and other ruins, including some thousand mines (gold and other minerals) indicates that the kingdoms of the 12th century had developed trade with people in the coast (modern Mozambique) possibly in exchange for Indian goods. Especially after 1400 A.D. strong centralized kingdoms arose, one of the most famous being that of Mwene-Mutapa (other spellings: Monomutapa, Mwanamutapa) at its height during the reign of its founder, King Mutota (1420-50) and his successor, King Matope (1450-80). In the 15th century the successors to the Mwene-Mutapa throne split into two powerful kingdoms, the new one known as the Roswi empire, under the leadership of kings called Changamire.

The first contact with Europeans was in 1510 when a Portuguese traveler reached Mwene-Mutapa.Trade relations with the Portuguese followed but their claim to minerals, especially gold, eventually drove them into conflict with the kings. In 1629 the Portuguese imposed their own choice on the throne of Mwene-Mutapa and by 1719 the last king was deposed. The surviving kingdom, Roswi, was weakened by war with new settlers coming up from present-day South Africa. The largest group of these settlers from the south was the Ndebele, led by King Mzilikasi and later, Lobengula. It was the Ndebele kings, in turn, who dealt with the growing number of foreign missionaries and businessmen advancing into the area. In late 1888, agents of Cecil Rhodes, a British businessman in South Africa, tricked Lobengula into signing away mineral rights to Rhodes. The British South Africa Company, which Rhodes formed, was granted a charter by Britain to colonize the area and established control with a contingent of white forces. War broke out, resulting in the defeat of the Ndebele in 1895, followed the next year by Lobengula's death.

The name "Rhodesia" was officially adopted in 1895, but the Shona, joined by the Ndebele, continued armed resistance until late 1897. By 1923 the white settler population had grown to over 40,000 and the country, then known as Southern Rhodesia, was proclaimed a self-governing British colony. A proposal to unite with South Africa had been narrowly defeated, but the new government, like the white-dominated government of South Africa, proceeded to pass several discriminatory laws against blacks. The most notorious were the Land Apportionment Act (1930), delineating the choice lands for whites and creating Native Purchase Areas for blacks; and the Industrial Conciliation Act (1934), protecting bargaining rights for white workers.

African response to these and other measures was immediate. In 1923 the Rhodesian Bantu Voters Association was formed, followed in 1927 by the Industrial and Commercial Workers Union, and in 1934 by the Southern Rhodesia African National Congress, to protect against land apportionment. In the 1950's, following the white campaign for a Federation of Rhodesia (present-day Zambia and Zimbabwe) and Nyasaland (Malawi), political activity intensified. Among the many parties formed, banned and revived since then have been: the National Democratic Party (1960), the Zimbabwe African People's Union (ZAPU, 1961), Zimbabwe African National Union (ZANU, 1963), white parties such as the Rhodesian Front, the United Federal party, and--after the 1965 Unilateral Declaration of Independence--such parties as the United African National Council (1971) and Front for the Liberation of Zimbabwe (1970).

On November 11, 1965, Ian Smith, leader of the Rhodesian Front, declared Unilateral Independence for Rhodesia (which had dropped "Southern" after Zambia's independence in 1964), led by a minority of whites. Africans responded by resorting to guerilla warfare, which picked up steadily until, in the early seventies, it became large scale guerilla activity inside the country. The war was fought by ZANLA, the military wing of ZANU, and ZIPRA, that of ZAPU. ZANLA and ZIPRA coordinated from two fronts, even more actively after formation of the Patriotic Front (PF, a political alliance between ZANU and ZAPU).

The illegal government resulted in the United Nations imposing trade sanctions against Rhodesia. In spite of the sanctions, however, the United States, through its own Byrd Amendment, continued to import chrome from Rhodesia. Especially during the Carter administration, the U.S. began to take a stronger stand against the illegal government, including a repeal of the Byrd Amendment, and increased participation with Britain and leaders of the "Front Line" African countries (Angola, Botswana, Mozambique, Tanzania and Zambia) to find a solution.

By 1977, with increased violence and disruption, it was clear that the white government of Rhodesia had to talk to blacks. In March 1978 an internally organized and supervised agreement was reached between Ian Smith and three black leaders (Bishop Abel Muzorewa, Rev. Ndabaningi Sithole and Chief Chirau, representing non-guerilla, pacifist parties) to establish a black government. Renaming the country Zimbabwe-Rhodesia, Muzorewa was elected Prime Minister. However, as predicted by most people, it turned out to be a powerless government, still dominated by whites and with no representation of the exiled ZANU and ZAPU. The truth of a continuing war finally brought all parties together--ZANU, ZAPU and the internal leaders--in a conference in London. On December 7, 1979, what became known as the Lancaster House Agreement was reached, with a plan to hold new elections in February, monitored by a team of Commonwealth observers.

This time nearly 94% of the country's black electorate (of 2.9 million people) participated. Robert Mugabe, leader of ZANU-PF, took 63% of the votes and 57 seats, while ZAPU-PF (Joshua Nkomo, leader) got 24% of the vote and 20 seats. Muzorewa got only 3 seats. On April 18, 1980, the country was legally declared independent under the name Zimbabwe, with Robert Mugabe as Prime Minister.

Some Useful Phrases in Local Languages (with pronunciation):

(English)	(Shona)	(Ndebele)
Good morning	Mangwanani (ma-ngwä-nä-ni)	(Salibonani (sä-li-bo-nä-ni),pl.
Good afternoon	Masikati (mä-si-kä-ti)	(Sabona (sä-bo-nä), sing.
Good evening	Manheru (män-heh-ro)	("Hello", applicable to all times)
How are you?	Makadini? (mä-kä-de-ni)	Linjani (lin-jä-ni)
We are fine	Tiripo (ti-rē-po)	Sikena (si-ke-nä)
How about you?	....	Siabuzalina (si-a-bö-zä-le-nä)
Thank you	Tatenda (tä-ten-da)	Siabonga (si-ä-bo-ngã)
Goodbye	Sarai zvakanaka (sä-raê zvä-kä-nä-kä)	Salani kutye) (sä-lä-ni kö-tye)

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Additional Resources:

Other items in this collection (see index), especially:
"National and International Anthems" (includes Zimbabwe anthem with music)
"Limited Solidarity in Present Day African Communities in Zimbabwe"
Moving On: Hunger for Land in Zimbabwe 16mm film 52 min. available from U. of Illinois Film Center

For loan:
On Trial for My Country by Stanlake Samkange, historical novel about clash between King Lobengula and Cecil Rhodes
Ants, children's magazine from Zimbabwe.

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University of Massachusetts/Worcester Teacher Corps: African Studies Handbook for Elementary and Secondary School Teachers offers the following lesson on the study of "other" people:

STUDENT STUDY SHEET FOR "BODY RITUAL AMONG THE NACIREMA"*

1. The anthropologist has become so familiar with the diversity of ways in which different peoples behave in similar situations that he is not apt to be surprised by even the most exotic customs. In fact, if all of the logically possible combinations of behavior have not been found somewhere in the world, he is apt to suspect that they must be present in some yet undescribed tribe.....In this light the magical beliefs and practices of the Nacirema present such unusual aspects that it seems desirable to describe them as an example of the extremes to which human behavior can go.....

2. Nacirema culture is characterized by a highly developed market economy which has evolved in a rich natural habitat. While much of the people's time is devoted to economic pursuits, a large part of the fruits of these labors and a considerable portion of the day are spent in ritual activity. The focus of this activity is the human body, the appearance and health of which loom as a dominant concern in the ethos of the people. While such a concern is certainly not unusual, its ceremonial aspects and associated philosophy are unique.

3. The fundamental belief underlying the whole system appears to be that the human body is ugly and that its natural tendency is to debility and disease. Incarcerated in such a body, man's only hope is to avert these characteristics through the use of powerful influences of ritual and ceremony. Every household has one or more shrines devoted to this purpose. The more powerful individuals in the society have several shrines in their houses and, in fact, the opulence of a house is often referred to in terms of the number of such ritual shrines it possesses. Most houses are of wattle and daub construction, but the shrine rooms of the more wealthy are walled with stone. Poorer families imitate the rich by applying pottery plaques to their shrine walls...

4. The focal point of the shrine is a box or chest which is built into the wall. In this chest are kept the many charms and magical potions without which no native believes he could live. These preparations are secured from a variety of specialized practitioners. The most powerful of these are the medicine men, whose assistance must be rewarded with substantial gifts. However, the medicine men do not provide the curative potions for their clients, but decide what the ingredients should be and then write them down in an ancient and secret language. This writing is understood only by the medicine men and by the herbalists who, for another gift, provide the required charm.

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*From "Body Ritual Among the Nacirema" by Horace Miner from American Anthropologist, Vol. 58, 1956, p. 503-07, also available from the Bobbs-Merrill Reprint Series #S185 for $.25

5. The charm is not disposed of after it has served its purpose, but is placed in the charm-box of the household shrine. As these magical materials are specific for certain ills, and the real or imagined maladies of the people are many, the charm-box is usually full to overflowing. The magical packets are so numerous that people forget what their purposes were and fear to use them again. While the natives are very vague on this point, we can only assume that the idea in retaining all the old magical materials is that their presence in the charm-box, before which the body rituals are conducted, will in some way protect the worshipper.

6. Beneath the charm-box is a small font. Each day every member of the family, in succession, enters the shrine room, bows his head before the charm-box, mingles different sorts of holy water in the font, and proceeds with a brief rite of ablution. The holy waters are secured from the Water Temple of the community, where the priests conduct elaborate ceremonies to make the liquid ritually pure.

7. In the hierarchy of magical practitioners, and below the medicine men in prestige are specialists whose designation is best translated "holy-mouth-men." The Nacirema have an almost pathological horror of and fascination with the mouth, the condition of which is believed to have a supernatural influence on all social relationships. Were it not for the rituals of the mouth, they believe their teeth would fall out, their gums bleed, their jaws shrink, their friends desert them, and their lovers reject them. They also believe that a strong relationship exists between oral and moral characteristics. For example, there is a ritual ablution of the mouth for children which is supposed to improve their moral fiber.

8. The daily body ritual performed by everyone includes a mouth-rite. Despite the fact that these people are so punctilious about care of the mouth, this rite involves a practice which strikes the uninitiated stranger as revolting. It was reported to me that the ritual consists of inserting a small bundle of hog hairs into the mouth, along with certain magical powders, and then moving the bundle in a highly formalized series of gestures.

9. In addition to the private mouth-rite, the people seek out a holy-mouth-man once or twice a year. These practitioners have an impressive set of paraphernalia, consisting of a variety of augers, awls, probes, and prods. The use of these objects in the exorcism of the evils of the mouth involves unbelievable ritual torture of the client. The holy-mouth-man opens the client's mouth and, using the above mentioned tools, enlarges any holes which decay may have created in the teeth. Magical materials are put into these holes. If there are not naturally occurring holes in the teeth, large sections of one or more teeth are gouged out so that the super-natural substance can be applied. In the client's view, the purpose of these ministrations is to arrest decay and to draw friends. The extremely sacred and traditional character of the rite is evident in the fact that the natives return to the holy-mouth-man year after year, despite the fact that their teeth continue to decay.

10. It is hoped that, when a thorough study of the Nacirema is made, there will be careful inquiry into the personality structure of these people. One has but to watch the gleam in the eye of a holy-mouth-man, as he jabs an awl into an exposed nerve, to suspect that a certain amount of sadism is involved. If this can be established, a very interesting pattern emerges, for most of the population shows definite masochistic tendencies. It was to these that Professor Linton referred in discussing a distinctive part of the daily body ritual which is performed only by men. This part involves scraping and lacerating the surface of the face with a sharp instrument. Special women's rites are performed only four times during each

lunar month, but what they lack in frequency is made up in barbarity. As part of this ceremony, women bake their heads in small ovens for about an hour. The theoretically interesting point is that what seems to be a preponderantly masochistic people have developed sadistic specialists...

11. Our review of the ritual life of the Nacirema has certainly shown them to be a magic-ridden people. It is hard to understand how they have managed to exist so long under the burdens which they have imposed upon themselves. But even such exotic customs as these take on real meanings when they are viewed with the insight provided by Malinowski when he wrote (1948-70):

> Looking from far and above, from our high places of safety in the developed civilization, it is easy to see all the crudity and irrelevance of magic. But without its power and guidance early man could not have mastered his practical difficulties as he has done, nor could man have advanced to the higher stages of civilization.

Vocabulary Check

You are to have a clear understanding of the following words, that is, you are to be able to define them in your own words and use them in sentences so that from your sentence the word's meaning is absolutely clear.

ANTHROPOLOGIST
EXOTIC
RITUAL
SHRINE
OPULENCE
RITE
NATIVE
POTION
MEDICINE MAN
HERBALIST
PRACTITIONER
CHARM
BARBARITY

FONT
ABLUTION
PUNCTILIOUS
FORMALIZED
PARAPHERNALIA
AUGER
AWL
EXORCISM
SUPERNATURAL
SADISM
MASOCHISTIC
LACERATE
PREPONDERANTLY
PATHOLOGICAL

Comprehension Questions

1. Who are the Nacirema?
2. What is the fundamental belief underlying their whole philosophy?
3. How do we know their shrines are important to them?
4. What does a Holy-Mouth-Man do?
5. Are the Nacirema, in your opinion, at a higher or lower "stage of civilization"? Explain why in detail.

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CHOOSING AND USING AFRICAN MAPS

Louise Crane

Much has been said recently about the distorted view of the world presented by map makers, especially the 1956 Mercator projection, which, among other things, showed the Soviet Union as being about twice as large as the continent of Africa. In Arno Peters' new map, which attempted to correct a "European-centered" view, Africa came off a little better, at least in being represented in its proper size. However, teachers need more than ever to be on the lookout for distortion and major errors in today's maps of Africa. In pointing out some of these problems we would also like to suggest a more positive approach to them, that is, to turn the problems into study projects. Obviously, this involves more than map study.

1. Out of Date Names

Most map makers and teachers today have learned that the former Belgian Congo is now called Zaire, Dahomey is now Benin, and the capital of Mozambique is no longer Lourenco Marques but Maputo. Even recently independent Zimbabwe (former Rhodesia) appears correctly on most maps, but it will be some time before Zimbabwe's very recently announced 32 new names of towns and cities (including the name of the capital--now Harare, instead of Salisbury) can appear on classroom maps. Our annually updated Africa map and "Changes in African Place Names", both in the curriculum materials series, can and should be used to make the necessary corrections on maps that are available. But beyond correcting, why not explore some of the reasons for the changes? Why have names like Victoria in Zimbabwe, Mont Stanley in Zaire and Santa Isabel in Equatorial Guinea been replaced, respectively, by Nyanda, Mont Ngaliema, and Malabo? Africanization--restoring the names of some of Africa's heroes--is one answer, of course, but much more lies behind the choice of names, often involving historic events, politics, religion or merely correction of spelling. Cameroon, which recently changed the name of its old town of Victoria to Limbe, for the river Limbe, uses African names of rivers also to rename its territorial divisions, famous trees to name its ships, mountains and rivers to name its planes. How do these African place names and naming patterns compare with ours, e.g., Washington, Elm Street, Mount Vernon? Much more on this subject, including information on the origins of African country names and suggestions for classroom activities can be found in our handbook, African Names: People and Places (see bibliography).

2. Africa as a "Country"

While teachers continually correct students for referring to Africa as a "country", instead of a continent, global studies texts and courses are as guilty of distortion as the Mercator maps in the amount of space and time given to Africa. For example, France or Japan often get the same (if not more) attention as the entire continent of Africa; listing in books and courses not infrequently read: England, France, China, India, Africa.

The continent does need to be viewed as a whole, of course, and this is especially important in studying issues of common concern such as: food supply, environment/ecology, communication and transport systems, economic relations within the continent and with other continents. But it is really impossible to fully understand how and why Africans interact with each other and the outside world as they do without taking some time to study the many varieties of geographical conditions, people, culture, language and development patterns that exist within single countries. A long time could be spent on Nigeria alone, for example, major supplier of oil to the U.S. and containing almost a fourth of Africa's population. Its very diverse geographical features, cultures, religions, languages and industries warrant a study of the nineteen individual states and their relation to each other through a political system modeled after that of the U.S. Equally important are Nigeria's connections to other countries, e.g., its role in OPEC (the oil producing countries), its influence in the OAU (Organization of African Unity), especially in pressing the united concern of Africans for eliminating apartheid in South Africa and achieving Namibia's independence.

Nor is it enough to concentrate on Nigeria, important as that country is. Indeed it would be difficult to narrow the focus of study to 10 or even 15 African countries without missing some area likely to be in the headlines tomorrow, perhaps on an issue of strategic political or economic importance to the U.S. or of some world-wide concern, e.g., a strike in Zambia's copper mines cutting off supplies to American metal producers, dispute over sea bases in the Horn of Africa, disappearance of trees in many areas, threatening world ecology. The point, obviously, is that Africa not only deserves but must have more space and time in our curriculum beyond whatever "special" unit studies are required, if we are to produce responsible world citizens. Each teacher will have to make a decision about what to cover and how to introduce it in the daily curriculum. One way to start would be to have an African map available, preferably on display, at all times, so that it can be referred to for news items, comparisons, etc.

One particular topic which gives opportunity for looking at individual countries, as well as their intra- and inter-continental connections, is the transport and communication systems. Because the systems inherited from colonial regimes linked African countries to Europe rather than to each other , Africans have had a major task to build the infrastructure for their own countries and the continental network vital to their development. Our "Transportation in Africa" gives some background on this; note also the official languages listed in "African Countries, Capitals, Heads of State, Official Languages". Some of the best maps on African transport systems are in the Africa volume of Maps of the World's Nations, issued by the U.S. Central Intelligence Agency (see bibliography). Another very useful reference, also listed in the bibliography, is the very comprehensive State of the World Atlas; note especially the sections on natural resources and "Symptoms of Crisis". A simple way of investigating our own "connections" to Africa would be to check the local telephone directory for African countries and cities in the listings for overseas calls. How do they compare in number to other foreign listings? Is there any significance in the choice of African listings--e.g., why Nigeria and South Africa may be listed but not Tanzania and Mozambique?

3. South African "Homelands" as "Countries"

One of the most serious and recurring problems, which we and many others have noted, is in the maps which show what are essentially reservations set up by the all-white government of South Africa as "homelands" for various black ethnic groups--Transkei, Bophutswana, Ciskei, Venda--as legitimate independent countries, on a par with Lesotho and Swaziland. These have never been recognized as such by any government except South Africa.

The "homelands", also called "Bantustans", are part of the South African government's apartheid policies, which discriminate against blacks through the system of "separate development" of the races. Separating the blacks, who comprise almost three fourths of the population, into what it considered to be ten different ethnic groups, the South African government announced plans to provide each of these groups with a "homeland" of their own, where they could govern themselves and enjoy privileges denied them in South Africa. The first of these, the Transkei, was proclaimed "independent" in 1963. The hypocrisy of the scheme became apparent in the choice of the lands: small (13% of the land for 72% of the population), fragmented (in most cases consisting of many isolated bits of land) and in the least desirable areas. Some Africans have termed them "rural slums". So far Transkei, Bophutswana, Venda, and Ciskei, with governments answerable to and dominated by South Africa, have been proclaimed "independent".

Although, as previously stated, no government in the world, outside South Africa, has recognized the "homelands" as legitimate, and much has been written about them as yet another example of apartheid, maps identifying them as countries continue to appear, not only from the very active pro-government South Africa Foundation and the Information Service of South Africa, but also from American map makers, such as American Map Company. The National Geographic received many protests for the confusion it caused with a map showing the Bantustans with very obscure footnotes relating to the fact that they had not been internationally recognized (yet were put on the map). Most recently a "Culturgram" on South Africa, issued by Brigham Young Center for International and Area Studies, speaks of the "countries of Transkei and Bophutswana, which now have complete and sovereign independence." While we do not want to dwell on these instances of very inaccurate information, we do feel it is important for teachers to be particularly well informed on this area of Africa which is in the news more constantly than any other part of the continent. Here again we point to our own resources such as the "Fact Sheet on South Africa" and "Information Sources & Resources on Southern Africa".

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AFRICAN STUDIES PROGRAM
UNIVERSITY OF ILLINOIS

SOME GUIDELINES FOR EVALUATING MATERIALS ABOUT AFRICA FOR CHILDREN

Compiled by Louise Crane

Following are a few of the principal criteria accepted by Africans and Africanists for selecting, rejecting or editing currently available books, audiovisuals, games and other materials on Africa for children. For more in-depth treatment of the subject, including background discussions on the "buzz words" and other unacceptable language, consult the bibliography at the end.

General Observations

-The overall guiding principle for selection, aside from accuracy, is the extent to which the materials reflect African, as well as American viewpoints and interests.

-Caldecott awards or endorsements by such organizations as the American Library Association do not guarantee acceptability.

-Unfortunately, many of the standard reference works reflect Western bias both in the quantity and quality of space given to Africa; information frequently is outdated and/or inaccurate.

-A variety of materials, not just the popular folk tales, is needed to give the proper introduction to this continent's diverse cultures and people. Our children should become acquainted with particular people, countries, places, of yesterday and of today.

Some Specific Guidelines

(Adapted from "A Short List of Factors to Use in Evaluating Materials About Africa for Children," African Studies Center, University of Illinois, Urbana, originally drawn up by Nancy J. Schmidt and expanded by Edna Bay, Richard Corby, Yvette Scheven, Charles Stewart).

1. Authority of author/sponsoring organization

-What is the source of the author's knowledge about Africa?

ex. Kinds of written materials used: Are Africans consulted or quoted?

Length and type of personal experience in Africa.

-What is the author's major field of interest?

-What experience does the author have with children? teaching? writing?

-What are comments of knowledgeable reviewers (Africans, other specialists)?

-What is the author's or the sponsoring organization's purpose in preparing the materials?

2. Date of preparation and publication

-Check copyright date, place of original publication, revisions.

3. Illustrations: accuracy, authority, tone.

-Do illustrations correspond to the time period, geographical area and people dealt with in the text?

-Do drawings emphasize the exotic or stereotypes?

ex. Are Africans pictured with few or no clothes, in masks, grass skirts, etc., never in modern dress?

ex. Are they shown only dancing, playing drums, never as teachers, doctors, business leaders?

-What is the relationship of Africans to people of foreign background in the pictures (especially European and American)?

ex. Are children dressed similarly? Doing things together?

-Are the illustrations realistic and representative?

ex. Do they show Africans only in situations of need or problems? In "native costume"?

Are there pictures of city life and occupations as well as rural?

-Are charts and maps accurate and are place names up to date?

4. Bias in language

-Are evaluative terms used to categorize behavior?

ex. "primitive religion," "pagan," "backward country"

-Are terms used implying Western standards and values as the model to be aspired to?

ex. "developing," "under-developed," "emerging"

-"Buzz words" (pejorative, offensive and/or inaccurate)

ex. "native," "hut," "tribe," "jungle," "witch doctor," "terrorist," "dialect," "native costume," "primitive"

-Inaccurate/offensive names for people groups:

ex. "Bantu" (a language grouping, not a people); "Hottentot" (correct name, Khoi-Khoin); "Bushman" (correct name, San); "Pygmy" (correct name, Mbuti).

5. Over-generalization

-Are numerous universal statements made?

ex. "All animist religions are alike"..."The climate of Africa is hot"...

-Is the predominant emphasis on minority groups--e.g., Masai, "Bushmen" (San), "Pygmies" (Mbuti)--implying they are typical?

-Are titles of materials representative of their content?

ex. A film called "Discovering the Music of Africa" is about the music of southern Ghana.

6. Invidious comparisons

-Is the general framework of presentation Eurocentric?

ex. A story of an American child's first visit to Kenya dwells on his observations and feelings only, ignoring feelings and reactions of the Kenyan children meeting him.

ex. Africans are represented as passive or unquestioningly grateful recipients of "help" from foreigners.

-Does the material focus on what Africans lack without discussing what they have?

-Are unusual features of African life compared to commonplace features of American life?

ex. Representing polygyny as a general practice in Africa rather than the practice of only about 10% of African men.

7. Completeness of historical context

-Is the history about what Africans did or about what Europeans and other outsiders did in Africa?

-Does the history begin with ancient times--e.g., several million years ago, with Egyptian civilization--or with the colonial era?

-In general histories, are all kinds of societies included or only empires and states?

8. Perspectives of change

-Are claims made that Africans have not changed for 10,000 or some other number of years?

-Are Africans said to do things exactly like their ancestors?

-Are all kinds of change discussed or only technological change?

-Is change in Africa compared to change in other geographical areas at different historical periods?

-Is change in Africa portrayed as mainly due to external (e.g., European or Egyptian influence?

9. African perspective

-Are African attitudes and values presented?

-Are Africans evaluated in relation to the attitudes and values of non-Africans?

-Are African contributions to world needs (including solutions to global problems) recognized and detailed?

Bibliography of Resources

Africa in U. S. Educational Materials, by Susan Hall, African American Institute, 1977.

Available for $3.00 from African American Institute, 833 UN Plaza, New York, NY 10017.

Africa in Social Studies Textbooks, by Astair Zekiros and Marylee Wiley, 1978.

Available for $2.00 from Wisconsin Department of Public Instruction, 126 Langdon St., Madison, WI 53703.

10 Quick Ways to Analyze Children's Books for Racism and Sexism.

Pamphlet, available 10¢ each plus postage or $5/100 from Council on Interracial Books for Children, 1841 Broadway, New York, NY 10023.

"Mind Your Language," by Evelyn Jones Rich, Africa Report, September-October 1974; "Mark My Word," by Evelyn Jones Rich, Africa Report, November-December 1976.

Reprints available from African American Institute, 833 UN Plaza, New York, NY 10017.

"Tarzan Lives! Myth and Reality in Children's Books About Africa," by Susan Hall, Bulletin, Vol. 9 #1, 1978, Council on Interracial Books for Children, (address above)

"What Do Textbooks Teach Our Children About Africa"? by Susan Hall, Bulletin, Vol. 9 #3, 1978, Council on Interracial Books for Children (address above).

"Let's Combat Stereotypes," by Richard Corby.

Free pamphlet available from University of Illinois African Studies Program.

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Let's Combat Stereotypes About Africa

by

Richard A. Corby

Stereotypes and myths about Africa still abound in American published materials and in the media. Some of these distortions are obvious to discerning readers, others are more difficult to detect. These stereotypes and myths contribute to the "Tarzan" image of Africa that many of our students develop about the continent and retain throughout their lifetimes. Teachers try to combat the negative impressions these stereotypes convey by giving their students accurate information and encouraging them to discover for themselves in reliable sources the realities of African life and culture. This is of course a necessity in classroom instruction on any subject but in studying about Africa it is not enough. Students are fully capable of learning facts about the continent and still retaining the stereotypes and misconceptions they share with the adult population. And they cling to their misconceptions even when what they have learned flatly contradicts the stereotypes they hold! Therefore, stereotypes and myths must be confronted head-on in the classroom.

Let's explore some of the most pervasive of these stereotypes. Word usage indicates the idea and attitudes held by a person. Words which convey negative connotations reflect the inaccuracies and distortions about the entire subject in the students' minds. One way to change these stereotypic notions is to replace the words which convey these images with words which more accurately depict reality. "African" should be used, not "native," or even worse, "savage." "Tribe," whose dictionary definition is "a nation or family of primitive people," does not accurately describe African peoples' complex social organization and notable cultural, political, and economic accomplishments--so why continue to use this loaded word? Try "ethnic group" instead, the words we would use if we were referring to the Serbs of Yugoslavia, the Catalans of Spain, or the Welsh of Great Britain. Africans live in houses not "huts," they speak languages not "dialects," they wear clothes not "costumes," they have religions not "cults," and the specialists who are consulted by people in traditional African religion are diviners not "witch doctors." This is a bare beginning toward expunging our vocabulary describing Africa of inaccurate, negative words. Be alert! You will be able to spot more in your own reading and in the media. As a general rule, if you wouldn't use a word to describe European or North American people, customs, institutions, or practices then don't use that word when referring to the equivalent in African society.

Myths about the continent are numerous and should be challenged. For instance, what few large animals there are don't live in the "jungle" but on the savannahs--the grasslands--which make up about 40 percent of the continent's area. The "jungle" on the other hand comprises only about five percent of the continent's land and in any case should be called "rain forest." Africa is not uniformly hot. Highland areas have a mild year round climate and even at many lower elevations the temperatures seldom rise above the high eighties. A very pervasive myth is that Africans are "savages" whose culture has remained unchanged, embalmed through time, for untold generations until Westerners arrived about a hundred years ago to bring them "civilization." Africans, of course, have throughout the centuries adapted, adopted, and invented different ways to cope with old problems and to meet new challenges. Change is, and has always been, a fact of life in Africa as much as it has been in the West. Related to this theme is the idea that Europeans and North Americans are responsible for whatever is "modern" in African life. Pictures and texts often show Africans as passive recipients of Western largesse rather than active participants and innovators. Beware of a book or article which abounds with such verb constructions as "The Africans 'are shown,' 'are taught,' 'are helped,' 'are informed,' or 'are given'."

Too often American publications and media choose the exotic, the atypical, to portray life on the continent. It is very common for a textbook which uses the cultural approach to select such ethnic groups as the pastoral Masai of East Africa, the "pygmies" of Central Africa, and the "Bushman" of Namibia (Southwest Africa) to exemplify African peoples. But these people number only a few thousand, have cultures which are not like the vast majority, and give no more representative view of Africa than a study of the United States which discussed only the Eskimoes of Alaska, the Seminoles of Florida, and the Amish of central Illinois. If one wants to study Africa through the cultural approach, why not select peoples whose historical experience and numbers place them in the "mainstream" of African life? The Manding of West Africa, the Igbo of Nigeria, the Kpelle of Liberia, the Akan of Ghana, the Kikuyu of Kenya, or the Zulu of South Africa would give a more representative insight into African culture. Even prestigious organizations like the National Geographic Society are often guilty of emphasizing ethnic groups with the least technological resources. An example is the recent television program on the Nile which depicted mainly nomadic groups and almost nothing of townspeople and farmers.

It is important to assist students to recognize these stereotypes and myths when they are encountered in books, newspapers, magazines, or on television. With some experience they will be able to spot the buzz words and the exotic and to replace these with more accurate words and concepts, and by so doing will have made great strides toward seeing Africans as peoples with needs, hopes, fears, and aspirations which are shared by people everywhere but who have worked out solutions to their problems and opportunities in their own way, some of which are different from our own. By recognizing these differences and similarities we can help our students view Africans as a vital part of the world community--people whose study is rewarded by many insights into our common humanity.

For more on this subject consult other articles in this section ("Materials Evaluation") as well as books recommended in the "Bibliographies" section of Curriculum Materials for Teachers (see "Table of Contents"). Images of Africa in the U.S., a slide presentation with background notes (developed by Charles Guthrie), is available on free loan from the African Studies Program (address page 1); focusing on stereotypical and negative images found in American media, it should be balanced with some more positive images found in writings by Africans and other resources recommended here.

6/80 (notes added 3/85).

AFRICAN STUDIES PROGRAM UNIVERSITY OF ILLINOIS

LIMITED SOLIDARITY IN PRESENT DAY AFRICAN COMMUNITY IN ZIMBABWE[1]

by Koketso Phaswana

This essay is based on my personal observations in Zimbabwe. What I have written also applies in principle to some other parts of Africa.

Social stratification differs significantly from one ethnic group to the other in Zimbabwe because of the diversity of cultures. Consider, for instance, the community organization among the Sotho people of Gwanda District, who are descendants of the Northern Sotho of the Transvaal in South Africa. The Sotho lived in compounds, called mitsi, which included houses of baked brick and a cattle kraal. Each mitsi was a little community under patriarchal control. The father of the household was usually the final authority in matters of domestic administration and policy, such as deciding where to pasture the cattle and which cattle should be sold or killed for ceremonies. In the mitsi, the father and mother lived together with their sons and daughters. Even if the sons were grown up and deserved independence from parental care, they were expected to take their father's advice, regardless of where they lived. Sons were not considered fully mature until they assumed full responsibility in domestic decisions, usually after the father's death. A son who assumed headship of a mitsi after his father's death was expected to run the affairs of the mitsi as efficiently as his father would.

Mitsi were independent organizations with their fields and common grazing areas. A number of mitsi formed a community composed of family members and in-laws, who were dedicated to working toward a common goal of solidarity. However, there was one man who was the head of the community--the kgosi. The kgosi was responsible for the legal affairs of the community, for he was the executor of administrative powers for major and minor cases affecting the welfare of the community. Today the position of kgosi has been redefined as that of chief under the European administration. The European administration defines the extent of the communities which recognize the jurisdiction of the chief, while the chief is a government employee responsible to the government only.

Among the Sotho-speaking people the kgosi has always been a symbol of community unity, around whom the solidarity of the community is centered. The kogsi was not a person who gained his position due to popularity or political power, but was a direct descendant of the mystical founders of the community, whose spirits were always responsible for the "good or bad luck" of their children. The kgosi was not just a political authority. He was also the protector of the community, and hence was charged with the sacred medicines, through which he brought rain and protected the members of his community from natural disasters like drought and epidemics.

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[1] This essay, written in 1977, before Zimbabwe (former Rhodesia) gained its independence in 1980, gives historical background to some of the problems on national unity inherited by the present government. The writer, a Zimbabwan, did graduate studies in education at the University of Illinois.

The basis for acquiring power in European communities is very different from that among the Sotho and other peoples of Zimbabwe. Economic strength and a variety of individual qualities such as income, residence, profession, verbal eloquence and general social status are important bases for power among Europeans. There is nothing comparable in the contemporary European tradition to the leader in the African tradition utilizing medicinal herbs to effect solidarity within the community while performing ceremonies for deaths and other community concerns. It was inconceivable to the European colonialists, especially to the Christians, that the Africans found these and other traditional qualifications essential to leadership.

Limited solidarity in present day communities in Zimbabwe has come about because of their physical disruption by the colonial administration. Colonial policies have severed communal ties. Urban life in such cities as Salisbury, Gwanda and Bulawayo has attracted many young people, even those considered the leaders of tomorrow, leaving behind the women who are forced by circumstances to run domestic affairs. Depending on how much cash a young African makes in urban areas, he prides himself on the fact that he can at least survive the harsh conditions of town life. So, in urban areas, Africans are thrown out into a new environment that limits them in providing for themselves a simple but effective set of social standards. There isn't any meaningful traditional responsibility that behooves an uncle, for example, to take care of the upbringing of his nephew as he would in rural areas. It is also a fact that polygamous family structures are difficult to maintain economically in cities. One of the results is, therefore, the incompatibility between the relative homogeneity and stability of rural areas and the greater heterogeneity and mobility of cities, where a neutralized social situation exists, which is neither African nor European.

Work in rural Sotho communities is generally lightened by a ledaba (work party) composed of men, women and sometimes children, who work together on a given task. The workers are repaid with jaloa (homemade beer) and meat, thus lightening the work. Through urbanization, this type of cooperative work, which also exists among other peoples of Zimbabwe, has been destroyed, for the urban environment demands individual independence and perpetuates the idea of the old proverb, "One man for himself and God for us all." Few in urban areas can retain their social upbringing without feeling some repercussions. Life in urban areas would be impossible if the same payment was made for work as in rural areas. The urban work environment is too far removed from that of traditional African communities. In addition, the Africans who work in the cities of Zimbabwe are dependent on colonial employers who share none of the African values about work or social life.

What urbanization and industrialization have succeeded in doing, it seems, is to divide the peoples of Zimbabwe from their traditional family structures. Urbanized Africans, in particular, lack significant elements of traditional family and social structure to unite them. Many no longer recognize the importance of ancestral spirits or participate in ritual ceremonies for members of the community like circumcision. Instead of participating in circumcision rituals, urban Africans go to the nearby hospital. They neither experience the ceremonies nor face the ordeal that the traditional ritual demands. Therefore, they cannot experience the solidarity with others who share this ritual.

The processes of urbanization have shaken rural communities in Zimbabwe in many ways. The dynamism of the urbanization process has stimulated a rapid transformation in the affairs of rural society in which the importance of cooperative local groups, like the Sotho mitsi, have been greatly minimized. I am not saying that rural communities should remain static, but it is a great shame when we forfeit the values which provide the basis of communal solidarity in the Sotho mitsi and other local communities in Zimbabwe.

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TANZANIA'S "UJAMAA" POLICY OF DEVELOPMENT: AFRICAN SOCIALISM

By Margaret Fivawo

One of the easy explanations often made of non-capitalist systems of government in Africa--such as in Tanzania and Mozambique--is to suggest they got their ideas from Russia, China or Cuba and not from original African concepts. This ignores the fact that Africans had their own systems of government long before the arrival of foreigners and that many of them still find at least some elements of the traditional systems relevant today.

Tanzania, emerging recently from the foreign domination brought on by colonialism, is basing its national development on "Ujamaa" (Swahili for "familyhood"). This policy is based fundamentally on African traditional systems, especially communalism, but does not ignore what is applicable from the modern world--i.e., that which does not contradict the communal traditional value systems.

Some General Facts About Tanzania

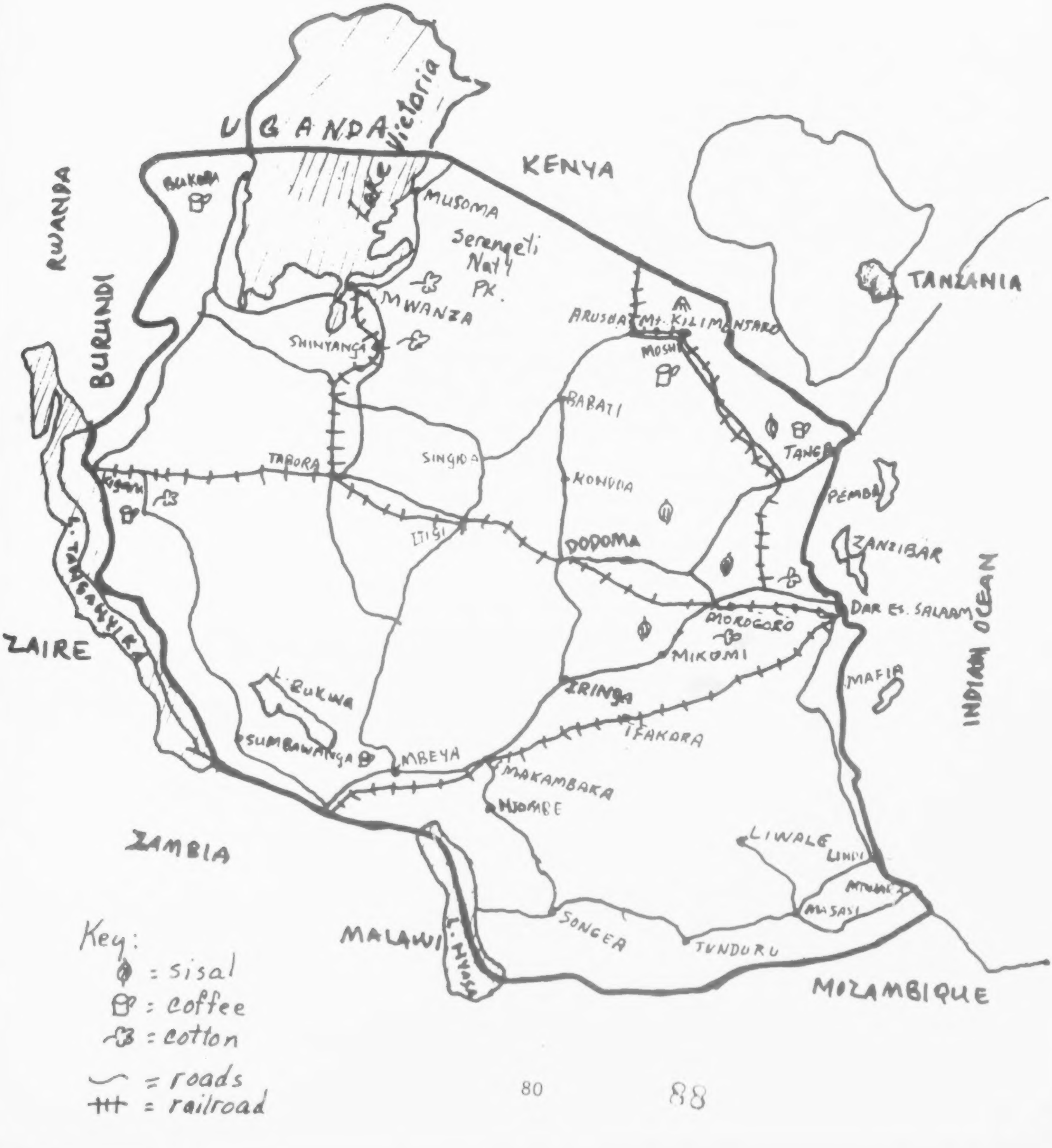
Tanzania has a population of 17,500,000 people in a territory of 362,820 square miles. More than three quarters of the population live in rural areas where they practice agriculture. Dar es Salaam, the capital, lies on the coast of the Indian Ocean and has a population of 517,000 people. The country is divided into twenty administrative regions which in turn break down into districts and subdistricts.

Swahili, widely spoken in East Africa, is the national language of Tanzania, with English also commonly used. More than 100 ethnic groups live in their ancestral lands, the majority of them speaking Bantu languages as well as Swahili. The Maasai are the only Nilotic-speaking people in the country.

Christianity is a little more than a century old in Tanzania. The Islamic religion is much older and is found mainly in the coast, towns, and trading centers. Christianity and Islam are the biggest religious groups, while indigenous religions have far fewer followers and are in the process of fading.

Tanzania is the home of Serengeti, one of the world's greatest national parks. The Serengeti alone has more than 3,000,000 animals roaming freely in an area of 14,763 square kilometers. All the national parks of Tanzania--Serengeti, Mikumi, Ruaha, Seluose, Rukwa, Lake Manyara--are natural and that is why they are so beautiful! The highest mountain in Africa, Mt. Kilimanjaro (19,340 feet above sea level) with its permanent snow cap is easily reached from Kilimanjaro International Airport, servicing many international airlines besides Air Tanzania's

TANZANIA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Key:
= sisal
= coffee
= cotton
= roads
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jets. Moshi and Arusha towns are within a half hour drive from the Kilimanjaro airport and have got some of the country's best modern hotels. There are modern hotels at all the parks, planned so they are in harmony with the surrounding. From Kilimanjaro there are connections by air, rail and road to Dar es Salaam and other towns in the country.

The major export crops are sisal (a plant fiber used for rope), pyrethrum (a plant used for insecticides as well as for skin ointment), coffee, cotton, tea, cashew nuts, groundnuts (peanuts) tobacco. Diamonds and gold are also exported for foreign exchange in international trade.

Other resources of Tanzania are in the fishing industry. Tanzania has the three biggest fresh-water lakes in Africa. Lake Tanganyika is the second deepest lake in the world. The east provides a long coastal line from the border with Mozambique to the border with Kenya in the north. The numerous rivers which empty their waters in the lakes and the ocean are all filled with different species of fish. Fish forms a sizable percent of the diet in Tanzania, but the industry still remains to be developed.

The climate of Tanzania varies with temperatures between 80°F along the coast to 65°F in the northern and southern highlands.

Tanzania borders with Mozambique, Malawi, Zambia, Zaire, Burundi, Rwanda, Uganda and Kenya (see attached map).

Ujamaa Tanzania

Led by Julius Nyerere and his political party, Tanganyika African National Union (TANU), Tanzania won its independence from Britain on December 9, 1961.

Historically, Tanzania was colonized by Germany towards the end of the last century. After the first world war, Deutsche Ost-Africa was entrusted to Britain by the League of Nations. TANU was born on July 7, 1954, and succeeded in winning political independence from the British seven years later, with Julius K. Nyerere heading the new government. Nyerere, father of "Ujamaa," is still president today.

President Nyerere originated, introduced and defends the principles of "Ujamaa" in Tanzania. The concept of Ujamaa has unfortunately been misunderstood by many outside Tanzania. Ujamaa draws its ideological principles from the traditional African concept of communality. Africans have lived, and to a large extent still live, in villages, where they do things together and help each other in many ways beyond the family bounds. This is the basis of Ujamaa.

Tanzania, with 80 percent of its population in villages, has an economy based on agriculture, small-scale peasant production. Being aware of this situation, President Nyerere came up with an idea to rationalize peasant production within the traditional organization of village life. While its basic ideas are not new to the people of Tanzania, Ujamaa has gone beyond the traditional system. By introducing modern technology in villages, i.e., tractors, fertilizers, and other methods of modern farming, peasants are able to produce a larger surplus out of their efforts. This increased labor power, employed in communal and private farming, is gradually reducing Tanzania's need to import food into the country.

In accordance with the principle of Ujamaa, a person cooperates with others for the common good. Competition is also manifested at the group level rather than at the individual level. Ownership and control of means of production rests in the hands of the villagers. In the situation of Tanzania, it is possible for a whole village to own a tractor, a milling machine, a lorry, etc. (since the introduction of Ujamaa most villages have got them), while it is almost impossible for a single peasant to own any one or all of these necessary but expensive items. The transition from hoe cultivation to the use of modern farming techniques is a process which has to take place in all "Third World" developing countries. Tanzania, under the leadership of President Julius K. Nyerere, plans to guide this transition through Ujamaa. The structural pattern of Ujamaa is not new to the majority of Tanzanians; its fundamental characteristics are found in the people themselves and not outside. What "Chama Chama Mapinduzi" (CCM, Party for Revolution) and the government do is provide a planned pattern of developing the resources.

Tanzania's policy of "Ujamaa na Kujitegemea" (Cooperation and Self Reliance) is based on development from within, i.e. development based on the initiative of the people to better and enhance their own standard of living. The "person" is the central goal of development. A "Mujamaa" (adherent of Ujamaa) living in a village, such as Sumbawanga in the far Southwest or Tanga in the Northeast, will bring in a TV set and be able to make good use of it when not spending half the day on providing food for the family. (TV and radio in Tanzania are used extensively for public information and education) Tanzania's alternative path of development can only be properly understood if studied from its application. The government policy of decentralization is aimed at facilitating the policy of Ujamaa. For a better understanding of the policy, read Julius K. Nyerere's book, Ujamaa Essays on Socialism, cited below.

Ujamaa Village Policy

The policy of Ujamaa villages is an updating of the traditional structure of village units. The policy requires that people live in planned villages, so that basic services such as dispensaries, schools, improved water resources, etc. can be provided within easy reach of every household. An Ujamaa village works as a social, political and economic unit. The major goal of Tanzania policy is to achieve growth and a degree of equity in national life. The economic model is geared toward the creation of a high material standard of living with control on the amassing of personal wealth. This is hoped to reduce the gap between social economic classes and emphasize human dignity and respect based on one's contribution according to ability.

At the base of this Ujamaa village policy is the foundation of democracy as practiced in Tanzania. The smallest political unit is the "ten cell" unit. Ten households form a political unit with its own elected head. The numerous ten cells in a village form the party branch with an elected chairman, secretary and committee charged with the day to day handling of the village affairs. Membership in the CCM Party is optional. Party branch meetings are held once each month to receive reports and suggestions from members. Suggestions and recommendations from village Party branches pass through "Kata" and "Tarafa" (sections of a district) to the District Party office. If necessary they are referred to the Regional and National Party committee. Party officials from the district sit in the various committee meetings at the Tarafa and Kata level as well as at the Regional level. This decentralization process transfers power from the top to local committees, thus involving the people in decision making.

Basic Problems

The basic problems facing Tanzania today are problems inherited from and consequences of colonial domination. Economists tell us how dependency theory works in practice, and because of the colonial (recent) history, Tanzania is still part of the network which, although allowing her political "independence," still ties her economically to the large powers of the world, on the losing side. Tanzania has to increase production continuously of cash crops like coffee, tea, sisal, cashew nuts, cotton, etc. in order to be able to get tractors, train engines, etc. Reliance on rainfall almost put agriculture at a standstill during the early seventies. (Jean Due's study on the use of agricultural credit in Tanzania, cited below, provides an illustration). However President Nyerere's call for "Kilimo cha Kufa na Kupona" ("Agriculture a matter of life and death") saw a development in irrigation schemes. Today in Tanzania agriculture is taught in all schools and pupils actively engage in gardening as part of their school curriculum. Pupils prepare themselves for their role as future farmers of Tanzania. They also get practical experience in economics through handling the selling of some of their crops.

Another of Tanzania's problems is the trend inherited from colonialism of concentrating services in urban areas and underdevelopment of the rural area, the home of the masses of the citizens. This trend had to change, and Ujamaa aims at seeing that services reach the majority of people as soon as possible, perhaps at the expense of luxurious life dreamed of by urban bureaucratic and industrial employees. President Nyerere once said that he would listen to Dodoma peasants' appeals for water before listening to the Dar es Salaam residents' appeal for better cheese.

The ultimate goals of Tanzania's Ujamaa policy are therefore two-fold: First, the policy aims at providing for the basic needs of the people, such as good food, clothing, health and education. Second, the policy aims at maintaining a reasonable balance between imports and exports so that there is no undue dependency on foreign goods, capital and resources. The policy of "Kujitegemea" (Self Reliance) is geared at checking the dependence on foreign resources, a situation that was inherited from colonial times. Visitors in Tanzania are surprised to find that you get better Vitenge and Kanga (cloth in African designs) in villages than in urban shops. Cooking oils and fats are also seen in village shops while in the past villagers had to travel to towns for them. The peasants of Tanzania are now able to see the fruits of independence. The village political organization, following some traditional patterns -- e.g. the role of elders in the community-- and also applying new improved techniques, is working positively. Ujamaa policy has also accelerated women's emancipation in decision making, roles which traditionally were dominated by men. At village councils men and women have equal say. In some villages there are women who are elected to the "chair." This is what we call democracy in practice.

Tanzania's International Relations

Tanzania maintains a policy of non-alliance with the major block powers and has political and trade relations with the U.S.A., United Kingdom, West and East Germany, Japan, Holland, France and other countries of the world. Tanzania believes in freedom and human equality and is strongly opposed to racial discrimination. For this reason Tanzania has no economic or political relations with the racist regime of South Africa. Tanzania has always given support to liberation movements and has always recognized just struggles and condemned all forms of human oppression and exploitation.

During a period of ten years, between 1966 and 1976, there were two big projects started and completed in Tanzania. The highway connecting Dar es Salaam and Lusaka in Zambia was constructed by American, Italian and German companies. The Uhuru ("Freedom") railway which also connects Dar es Salaam and Kapili-Mposhi in Zambia was built with the aid from the government of People's Republic of China. This relationship between Tanzania and China sparked discussions outside Tanzania. The point of discussion was that Tanzania is receiving "communist" China's assistance. Since then there has been misinterpretation of Ujamaa policy of socialism as a product of Tanzania's relationship with China. Reading President Nyerere's speeches of 1921[1], however, one finds the basic principles of Ujamaa clearly outlined. President Nyerere is a Christian and in Tanzania, like in the U.S.A., there is freedom of worship and creed. One has only to read about Ujamaa to understand that Tanzania's policy of socialism and self reliance cannot be confused with communism.

Conclusion

Tanzania's Ujamaa policy has been in practice a little more than ten years. We can only trace its achievements so far, but it would be incorrect to conclude that it has reached its final stage.

Already there have been many analyses, including some criticisms, by those who have observed "Ujamaa" in action and studied the documentation. On the positive side, some observers have remarked on the political stability of Tanzania, especially since the Arusha Declaration[2] of 1967, laying out the policy of Ujamaa and Self Reliance. Others have remarked on the level of political consciousness found in the man selling oranges at Kariakoo market as well as in the student at the University of Dar es Salaam. Nearly everyone would agree that one of Ujamaa's major achievements is to restore the spirit of "Undugu" (communality) to Tanzania.

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[1] "Ujamaa The Basis of African Socialism," published as a TANU pamphlet in April 1962, is included in Ujamaa Essays on Socialism, cited below.

[2] The Arusha Declaration, resulting from a meeting of the TANU National Executive Committee in Arusha in January 1967, is also found in Ujamaa Essays on Socialism.

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FOLLOWUP ACTIVITIES FOR STUDENTS

Match the Answers

(In each space at the left write in number of a correct answer from the column on the right).

______ Ujamaa
______ Arusha Declaration
______ Kujitegemea
______ CCM (Chama Chama Mapinduzi)
______ Nyerere
______ Kilimanjaro
______ South Africa
______ Serengeti
______ China
______ Sisal

1. One of the world's greatest national parks.
2. President of Tanzania
3. Swahili for "familyhood"
4. Tanzania' declaration of independence
5. 1967 document formally launching policy of ujamaa
6. Party for Revolution, Tanzania's ruling political party
7. Built major highway between Tanzania and Zambia
8. Swahili for "self reliance"
9. Africa's highest mountain (19,340 ft. above sea level)
10. Plant fiber used for rope, one of Tanzania's main exports
11. Tanzania has no diplomatic or trade relation with this country
12. Built Uhuru Railway connecting Tanzania and Zambia

Plan an Ujamaa Village

Draw a plan for an ujamaa village of 100 families with an available space of 1,000 acres. All houses will be one story, with none of the family homes having more than four rooms.

Though this exercise is designed mainly to stimulate thinking about the lay-out and organization of the village itself (size and arrangement of the homes in relation to each other as well as to community buildings, common facilities, water supply, etc.) the map of Tanzania on page 2 (with only partially complete data) could be used as a guide for the selection of the village site itself.

For example, the location in Tanzania (near or far from major towns, roads, rail lines, water) could have relevance to community facilities, kinds of crops grown, etc. Assuming the necessary food crops for village subsistence (bananas, corn, peanuts, soy beans, etc.) could be grown anywhere, the village might want to settle where some cash crops also could be grown for export. The map indicates some places favorable to growing crops like sisal (taking 3 years to produce), coffee (taking 2 years to produce) and cotton; any or all of these could bring in income for the village.

"Coops" in America

Cooperatives or "Coops", involving group buying of goods and services, are becoming increasingly popular in America as a means of cutting costs, improving quality and allowing more direct control by the consumers.

Interview members of a cooperative in your area--a food "coop", a housing cooperative, a cooperative store, or some other kind. How does it work? What do the members feel about it, especially in comparison to other systems? Are there problems? Try to find a variety of opinions.

Sayings About Work

Below are some old and new sayings of Tanzanians, all about work. What proverbs/sayings do we have that are similar (e.g., some of the Benjamin Franklin sayings). Find and compare some modern business slogans/posters designed to increase production, a speech by a president opening a new plant, business, etc.

Proverbs from the Fipa people, Tanzania:

Amaasi ya kutaali yasusimy ulusaala.
(Water in the distance doesn't quench thirst).
-Good things are not obtained without work. Good intentions achieve nothing.

Inyaanda lya moosi, ili apa nntwe
(The house of a man is his head)
-By thought and labor we are able to change our lives for the better.

Pacili pacili kuluunda, ndi waya nyooma weenga
(Gradually getting to sing, in the end there's a concert)
-By gradually developing our powers we become mature people. And in society everyone has his part to play.
Umwaaka udulima, insaala
(The year I am cultivating I starve)
-Work takes time to produce results.

President Julius Nyerere, speaking at opening of textile factory, July 6, 1968:

> "The Arusha Declaration demands more discipline, not less. It demands that workers should not be exploited; it demands that all the fruits of our labour should be received by the people who work. But that means that we have to accept the responsibility too. When ten men get together to lift a heavy log, they all have to exert their strength together, and at the same moment. If any of the ten is late, or doesn't really push properly, then one of two things happens. Either the other nine have to do more than their fair share of pushing--in which case the benefit of lifting should be divided between nine men and not between ten--or the log will not be lifted at all--in which case the efforts of the nine have been wasted and none benefits."

WOMEN'S ROLE IN DEVELOPMENT IN AFRICA

Louise Crane

In Zaire the Tshiluba words for "left hand" (usually considered the weaker) are "tshianza tshia bakashi" --i.e., "the women's hand". For the right hand they say "tshianza tshia balume", "the men's hand". In 1975 Zaire joined the rest of the world in proclaiming the International Year of the Woman, but it changed the words to "International Mama's Year". The Zaire stamp commemorating this year of "liberation" for women bore a picture of three be-wigged male lawyers.

Similar cases of female stereotyping and discrimination can be found all over Africa, even in countries long known for their strong women. Nigerian papers, for example, have carried articles recently expressing alarm over the "modern" ideas being imported by returning students from America: husbands sharing with their wives such domestic chores as grocery shopping, emptying the garbage, baby sitting and even cooking! Nigerian women, some suggest, should remember the "old" ways, go back to the kitchen and be content to "help" their husbands. Yet this kind of "parlour wife", according to Ehimwema Omo-Osagie, a young Nigerian university student at the University of Illinois, is a contradiction of her country's long-standing tradition of strong women who "made it" on their own, e.g. Queen Amina of Zaria, Emotan of the old kingdom of Benin, the women of Aba who led a tax rebellion against the British, the Yoruba "iyolade" and Igbo "omu" (powerful female heads of market associations). Tinubu Square in the heart of Lagos, the capital city, is named for an important 19th century woman trader, "Madam Tinubu", who led a successful opposition to British influence. In modern times Nigerian women have distinguished themselves in all the professions--e.g. in politics the late Mrs. Ransome Kuti, and Mrs. Ebenezer Babatola, the only woman presently in the Nigerian House of Representatives; Dr. Awoliyi, the first woman doctor; Dr. Grace Alele-Williams, a mathematician involved in curriculum development; Mrs. Aduke Moore, a vice president of Mobil Oil; Buchi Emecheta, internationally known writer; Dr. Tomilayo Adeyokunnu, senior lecturer in the Department of Agricultural Economics, University of Ibadan.

In this limited space it is impossible to name the many other women from all over the continent who have made major contributions to their own countries as well as to world concerns. There is one, however, who must be mentioned for her key role in focussing world attention on the problems of women everywhere: Annie Jiagge of Ghana. It was Mrs. Jiagge, a justice of the High Court of Ghana, who wrote the original draft of the United Nations Declaration on Elimination of Discrimination Against Women. This document, with much of Mrs. Jiagge's wording, was adopted unanimously by the UN General Assembly in 1967.

The 1975 International Year of the Woman was the beginning of a Decade for Women (1975-85) declared by the UN to encourage study of women's problems and some joint programs of action. Two international conferences for women have resulted: one in Mexico in 1975 and another in 1980 in Copenhagen. While there has been poor communication and major disagreement on priorities between the feminists of the West and women of Third World countries, some progress in mutual understanding can be seen. Most important, some badly needed relief and training programs for African women have begun.

For African women liberation from male domination goes far beyond the self fulfillment goal of many of their Western sisters. Always they have been a major part of the labor force--especially as farmers, food producers and traders--but today they play an even more vital role in the development of their countries. According to a recent report, "Women do 60-80% of all the agricultural work on the continent plus 50% of all animal husbandry and 100% of the food processing."[1] Yet, for a number of reasons--many of them connected with female discrimination both by their own people and by outsiders--these women do not have the resources and technology to do the kind of work that is needed today to produce adequately, either for subsistence or for cash. Africa's food problems are among the worst in the world.

While traditional society had its own ideas of women's education in relation to their work roles these roles became more narrowly defined after colonialism, less complementary to those of men. For example, until Europeans introduced the Victorian idea of the "delicate" female, no-one questioned the fact that African women performed (and still do) many physically demanding jobs, e.g. hoeing, wood chopping, headcarrying tremendous loads, clearing roads, constructing houses--not unlike the pioneer women of America. When modern machinery was introduced, to reduce the physical labor and make agricultural and other industrial projects more efficient, the Africans followed the lead of their European mentors in considering technology the sole province of men. Men dominated even in the offices, as secretaries, for women weren't supposed to know how to handle typewriters. Thus, for lack of education and technical training, the women were stuck at their old positions.

There were some exceptions, of course, and in many cases women themselves have taken the lead in rising above the constraints placed upon them. In the colonial period in Kenya, for example, Luo women, faced with the extra burden of agricultural work caused by the export of male labor for colonial projects, actually increased their production through introducing new crops and implements.[2]

Such examples of female initiative abound all over Africa today, but in the face of increasingly difficult circumstances. The famous, largely illiterate, market women of Ghana, who are said to control 70 to 80% of the retail trade of their country, became the target of the brief military regime of Lt. Jerry Rawlings in 1977. Vowing to control runaway prices and remove the women's monopoly, Lt. Rawlings bulldozed the main market in Accra. Market women elsewhere are still in business, but in keen competition with each other and with the modern stores run chiefly by men. Replying to a reporter's question suggesting that Ghana might be better off if the women were in the government instead of the markets, the "queen of yams" in the Kumasi market replied:

> "No---it would not be right. A man should not sell things in the market. He would get dirty. A man cannot carry things on his head. It is beneath his dignity. It would not be right...If man sells things, it should be in a big store and very expensive."[3]

While men, because of their head start in education under the colonial government, have dominated in the "big stores" and other types of modern industry, women have been catching up. The Ivory Coast woman building contractor shown in the film, West Africa: Two Life Styles, could not be called typical, but this kind of modern female entrepreneur is becoming more visible all over Africa. Most important, with the increased emphasis of independent African governments on education for women, female enrollments in schools are rising.

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Though many aid programs in Africa have ignored women, there is increasing recognition of their vital role in development, by outside agencies as well as by their own governments. Mary Tadesse of Ethiopia heads the African Training and Research Center for Women at the Economic Commission for Africa in Addis Ababa. A Voluntary Fund for the UN Decade for Women has made possible a number of projects in Africa, one of the most interesting being an exchange of experience between women in East and West Africa. East African women are serving as voluntary interns in businesses run by West African women, known for their special experience and skills in this field. The East African women will later return to their countries and put into practice the business skills they have acquired. Other projects in which African women are involved--some self-initiated, some aided by their governments or outside agencies--include day care centers (e.g. for children of market women), health programs, education, and women's cooperative (e.g. credit associations).

Though it is impossible to generalize about the many and varied situations of women in Africa, the following story from Lesotho, a small country with a population of approximately 1.5 million, capsulizes their vital role in development. May Ada Moteane, a graduate student in Accounting at the University of Illinois, writes:

> "As in other developing nations, women in Lesotho are in the forefront in shaping the destiny of their country, especially through economic development. Women here have been in a unique position for a long time. Lesotho is a landlocked country surrounded by economically powerful South Africa, whose diamond, coal and gold mines and other diverse industries have offered jobs to able-bodied young men from Lesotho. This has left women alone to run their family affairs.
>
> In 1980 49.1% of the total labor force were women. Of the Basotho employed in the Republic of South Africa, about 6.5% were women, mostly working in industries and other varied fields. Of those working in Lesotho 63.5% were women, some employed in the private sector, some in government and small scale industries, but most in agriculture, the main industry. At any one time it is estimated that over 150,000 able-bodied Basotho men work in South Africa, over 80% of them in the mines. From there they remit their money to their wives in Lesotho, who are entrusted to run the family affairs at home.
>
> Women in Lesotho are also engaged in self-help projects which involve construction of schools, clinics, roads, etc. In recognition of their work the Prime Minister set up a Bureau of Women's Affairs under his office to promote women's activities throughout the country.
>
> Women have been active in administration from village level--e.g. there are a number of women chiefs--up to the central government. After the death of Paramount Chief Bereng Seeiso (in the early 50's) his wife was Queen of Lesotho until the present King Moshoeshoe II came to power in 1960. During King Moshoeshoe's absence in London, his wife Queen Mamohato was Head of State. Women occupy major posts in public service.
>
> In education women serve at all levels--in the household, as teachers and headmistresses, and as professors in institutions of higher learning. In the private sector women are well represented, e.g. as doctors, lawyers, accountants, veterinarians, bankers, hoteliers, cafe and shop owners, to name a few.
>
> In summary women in Lesotho have taken a decisive role together with men to shape the future of their country. There are barriers inherited from colonial rule that still have to be broken, but with women being involved in government and in the private sector many of these barriers will be broken. I can see a bright future for women in my country in time to come."

Fundamental to their role in national development, of course, is the women's own self development and emancipation from female discrimination. African women view their liberation from different perspectives. Manoko Nchwe, a writer from South Africa, where women are fighting alongside men for the most fundamental human rights, presently denied to all black people there (note film below, South Africa Belongs to Us), has this to say:

> "The myth of female inferiority should be completely discouraged. The ideology of women's liberation is not yet clearly understood by a great number of our women and how this ideology combines with our distorted culture I do not know.... Women's liberation is beyond the relationship between man and woman. It is beyond being freed from man's oppression, but it is the first phase of our struggle to reaffirm our role in the struggle for total liberation." 1

From the quite different perspective of Nigeria, Ehimwema Omo-Osagie (see p. 1) says:

> "If there should be a feminist movement (in Nigeria) its format should be considerably different from the movement of the 60's and 70's in the West. Its emphasis should not simply be on whether women ought to work or stay at home, or whether women can do the same jobs as men....It should dwell instead on how some of the lost heritage can be rediscovered. To do this women must remember the roles their own mothers and grandmothers played in the society."

That Africa's future women are also conscious of their role and might be looking back to this generation for guidance is illustrated in the following lines from Caroline Chipepo, a 13-year old girl from Zambia:

> "I wish the world to be rich and peaceful and to be healthy. Never ever should we let a world war break again. The countries should work together and be friendly, The Governments should try to provide loans to farmers, so that their land can be improved; to avoid importing things like food, we can work hard on fields and earn more to feed the nation. In future I wish to be a commercial farmer and feed the whole nation of Zambia."

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Fear Woman (Annie Jiagge, other Ghana women), #83009, U. of Ill. Film Center
You Have Struck a Rock, #85234, U. of Ill. Film Center
South Africa Belongs to Us, #85235, U. of Ill. Film Center
Xala (women in Senegal, by Ousmane Sembene), New Yorker Films

Photos: "Women Under Apartheid" (67 photos/text, $12.50), International Defense & Aid Fund, PO Box 17, Cambridge, MA 02138. Also available on loan from African Studies.

2/84

COCOA PRODUCTION AND MARKETING IN THE THIRD WORLD

(Special Focus on Ivory Coast)

by

Mathurin Gbetibouo

Cocoa, not to be confused with coca--the raw product of cocaine--or with coconut--which gives coconut oil--is a tropical tree crop grown in South and Central America, Africa and Asia. It was first introduced by Europeans in Mexico as early as the sixteenth century. There and then, it was used for four purposes. One common usage of cocoa was as a major ingredient for a staple food (a mixture of vanilla, black pepper and honey) with therapeutic virtue. Another usage was as a cosmetic product. At that time already, Indian women were treating their skins with a cream of cocoa, later to be known as cocoa butter. Cocoa was also prepared to make a drink. But only high dignitaries of the Aztec empire could have the cocoa drink. The least expected utilization of cocoa was as a monetary currency. Historians report, for example, that 100 pods of cocoa could be used to purchase one slave.

Cocoa was introduced into Africa during the eighteenth century. The first plantation of cocoa in the Ivory Coast was established in 1880. At that time, almost all the cocoa estates were owned by Europeans. After a period of high prices, triggered by the First World War, African planters took interest in cocoa cultivation and production expanded drastically: from 2,000 metric tons in 1922 to 55,000 metric tons in 1939. This production effort, however, was frustrated by the embargo on all exports during the Second World War. Cocoa output declined thereafter and picked up momentum later with the design of various government programs to increase cocoa production and provide the cash needed to sustain the overall economic development in many producing countries. One such country is the Ivory Coast, which in 1981 became the world producer of cocoa. The following table illustrates this country's historical pattern of cocoa production:

Historical Development of the Cocoa Industry in the Ivory Coast

Source: Cocoa Statistics by Gill and Duffus (company), London

(Unit: 2000 metric tons of cocoa beans)

Year	Production	Exports	Year	Production	Exports
1919	1	1	1945	27	27
1922	2	2	1950	53	62
1923	4	4	1955	79	75
1930	22	22	1960	62	63
1939	55	55	1965	148	126
1940	46	46	1970	181	143
1941	43	43	1975	242	170
1942	28	28	1980	400	310*
1943	18	1	1981	440*	340*
1944	14	14			

---

*My own estimates

This pattern is similar to that of other countries. All the production was exported as cocoa beans up to a certain date (1950 for Ivory Coast). After that producing countries started to process a small but steadily increasing part of their output. The economic rationale behind this is to add more value to their exports, i.e. create more jobs and income and also to diversify. Nowadays, Brazil is one of the major exporters of cocoa products, particularly of cocoa butter.

The economic importance of cocoa to the world economy is marked by two facts:

1. Cocoa is currently (in 1982) the sixth most traded, in terms of volume, among all commodities, including oil.

2. It is produced by more than forty nations geographically spread in three continents.

To some of the producing countries cocoa plays a vital role in their economic health. For Ghana, that commodity represented more than 70 percent of all export revenues in the 1960's and the figure is still high today.

Notwithstanding this strategic role, cocoa is plagued by the usual agricultural commodity problem. This problem is twofold: (1) declining real price and (2) widely fluctuating prices.

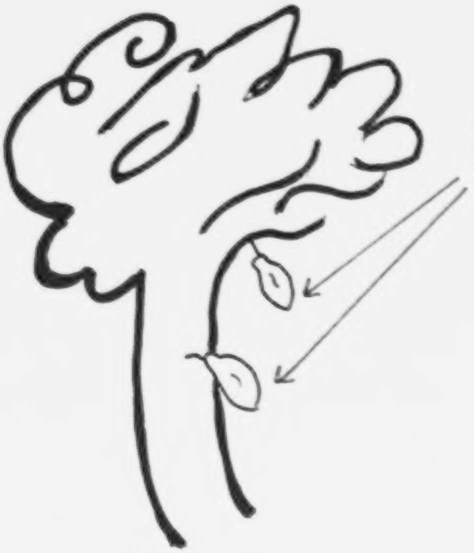
The five largest exporters of cocoa are: the Ivory Coast, Brazil, Ghana, Nigeria and Cameroon. The six leading importers are the USA, USSR, Germany, the Netherlands, the United Kingdom and France. The major consumers, in terms of cocoa consumption per head, rank as follows: Switzerland (3.9 kilos per capita in 1980), Austria (3.1 in 1979), Belgium (2.7), Germany (2.7) and the Netherlands (2.7). The U.S. consumed 1.5 kilos per head in 1979, down from 2.0 in 1972. The downward trend in consumption in some countries is due to more and more substitution of synthetic products or cocoa extenders for real cocoa. But with the prices of cocoa declining as they are now, this trend may be reversed.

Botany of Cocoa

The ideal climate for cocoa is the one where the average temperature ranges between 85°C to 90°C with an annual rainfall of some 59 inches and a fairly short dry season, two months at the most. The cocoa tree grows sixteen to twenty-three feet high when it bears fruit for the first time. It takes five to eight years for a new cocoa plant to produce its first pods. Then the tree will yield every year for thirty years; after this time it is usually replaced.

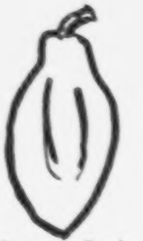
Harvest starts in October and ends in May. But the main crop, 80%, is harvested before March.

On the following page are some illustrations of cocoa in its natural state and as it is processed for marketing.



Pods grow right from the branches and trunk of the tree

Cocoa Tree



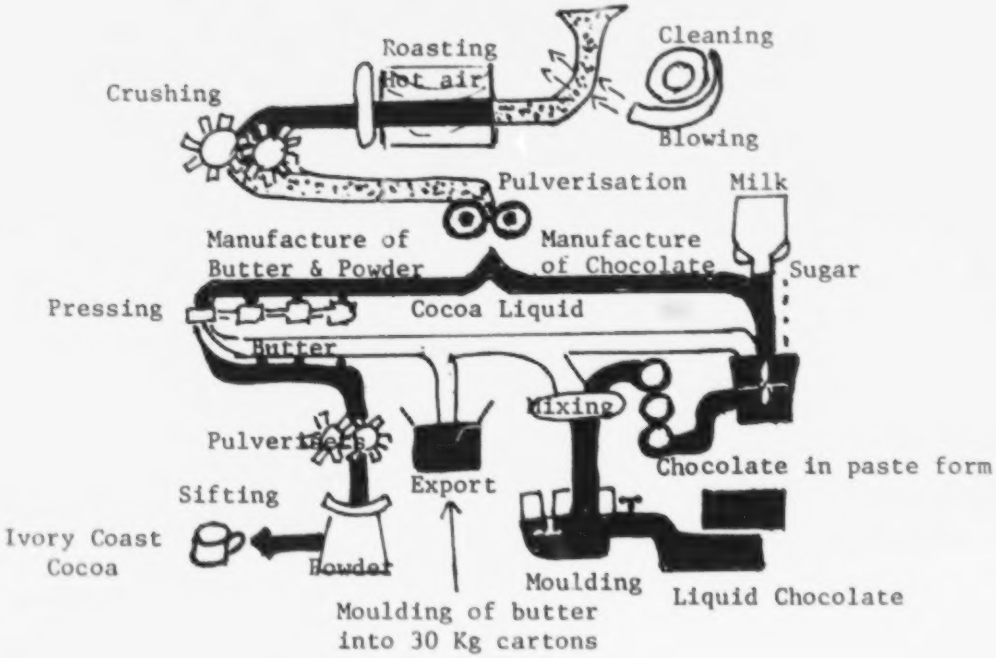
Cocoa Pod

Football shape: yellow and orange when ripe; about half the size of an average canteloupe

Cocoa Bean

Brown when dry

Cocoa Manufacturing Process


Roasting
Hot air
Cleaning
Crushing
Blowing
Pulverisation
Milk
Manufacture of Butter & Powder
Manufacture of Chocolate
Sugar
Pressing
Cocoa Liquid
Butter
Mixing
Pulverisers
Chocolate in paste form
Export
Sifting
Ivory Coast Cocoa
Powder
Moulding
Liquid Chocolate
Moulding of butter into 30 Kg cartons

As shown on the preceding page, the beans are first cleaned, dried and roasted. Then they are pressed into a liquid mass called cocoa liquor or chocolate mass. This latter product is pressed again to yield what is called raw chocolate and a fatty compound, cocoa butter. The residual after this last treatment is dried and ground to obtain a powder (cocoa powder). The raw chocolate is used as an ingredient in cooking. The cocoa powder serves as a chocolate mixture for drinks and cooking, or is further processed for the fabrication of chocolate extenders and synthetic chocolate. The butter from cocoa is added to the liquor of cocoa to make milk chocolate. It (cocoa butter) is also an important item in some cosmetic products (soaps, cream, lotions) and pharmaceutical preparation (suppositories). Its popularity in these industries is derived from the fact that it melts at body temperature.

Ivory Coast is currently processing one tenth of her annual crop into cocoa butter, cocoa powder and chocolate. As early as 1971-72 one Ivory Coast processing firm was producing 14,000 metric tons of cocoa cake, 13,000 metric tons of cocoa butter, 12,000 metric tons of cocoa paste and 1,000 metric tons of cocoa powder.

Ivory Coast and the World Market

For over two years the spot and future prices of cocoa have been plunging, even while Ivory Coast, the major supplier, in an effort to boost world prices was restricting the market from a gigantic 150,000 metric tons of cocoa. Normally, by the laws of supply and demand, the rumors circulating widely before Ivory Coast's action should have pushed cocoa traders to buy heavily to build up their stocks at the prevailing lower spot (current market) prices. But this did not happen, for cocoa does not have a typical competitive market structure. While three countries--Ivory Coast, Brazil and Ghana--control around 60% of the world's cocoa, numerous marginal producers have been eager to step in. Furthermore, cocoa traders have been well aware that Ivory Coast could not stockpile cocoa beans forever. In fact, given the current state of technology, cocoa beans cannot be stored long under such tropical climatic conditions as are found in Ivory Coast without deteriorating the quality. The ideal climatic conditions for storing cocoa efficiently are actually in the Northern Hemisphere, where all the traders are.

So, learning from this experience that one producer is never bigger than the rest of the producers together, and that cocoa--unlike oil--cannot be stockpiled indefinitely, it is clear that Ivory Coast must join with other producers and the cocoa traders to find a fair world market price and bring new life to the cocoa industry. Leaders in the world market in general must be concerned and involved in achieving greater equity between suppliers (especially those in third world countries) and consumers, and make available the funds for necessary research on demand and price structure as well as development of improved storage technology.

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11/82

DEVELOPMENT THEORY AND REALITY: THE WORLD BANK IN THE NORTHERN IVORY COAST

Thomas J. Bassett

The current famine in Sub-Saharan Africa exceeds in both severity and extent the great Sahelian famine of the early 1970s. Emergency food aid to Africa in 1983-84 amounted to 2.2 million tons--nearly three times the tonnage delivered to the Sahelian countries during 1973-74. According to the FAO, twenty-five countries are "suffering abnormal food shortages or unfavorable crop conditions"--almost triple the number afflicted ten years ago.

It is alarming, as well as tragic, that after a decade of massive foreign assistance and intervention by organizations like the World Bank, the Club du Sahel and the United States Agency for International Development that another calamity should emerge. Yet such an eventuality is thoroughly in keeping with much theoretical and policy writing of the past few years which has exposed various facets of what is widely perceived as an "agrarian crisis" in Africa. One of the most controversial and perhaps influential analyses of the current agrarian crisis is the World Bank report Accelerated Development in Sub-Saharan Africa--otherwise known as the "Berg Report." Particular attention is given in the report to interactions between export crop and food crop price policies. In short, the Bank argues that most African countries have distinct comparative advantages in export crop production and, consequently, that governments should raise export crop prices to encourage producers to increase their output.

In response to its critics who argue that the expansion of export crops often comes at the expense of food crops, the Bank alleges that a "complementarity" exists between export crop and food crop production. Indeed, the Berg Report recommends that rural development projects seeking to promote food crop production should be "built around a commercial lead crop." In this view, food production is seen as benefiting from the "trickle-down" effects of the improved packages (fertilizers, pesticides & seeds) and institutional arrangements (guaranteed prices, input subsidies, organized markets) developed in favor of export crops. In summary, according to the World Bank, food crops should grow in the shadow of export crops. In light of the current agrarian crisis in Africa and the considerable influence of the World Bank in shaping national development policies on the continent as a whole, such agricultural policy statements and their implications should be taken very seriously.

The following discussion focuses on the World Bank's notion of food/export crop "complementarity" in light of the results of a Bank-funded rural development project in the northern Ivory Coast which expressly aimed to integrate food crops into the Ivorian cotton development program. These results, I believe, are instructive because they reveal some of the problems involved in pursuing a development strategy that assumes food crops will benefit from actions taken in favor of export crops. I argue simply that based on the Ivorian experience, such schemes which follow the Bank's prescription of being "built around a commercial lead crop" will not necessarily lead to an improvement in food production. Unless African states are both committed to and capable of promoting food crop development, little improvements will occur in this sector.

The World Bank became involved in the Ivorian cotton and food crop development program when it approved a loan of $31 million dollars for the Ivory Coast Cotton Areas Rural Development Project (1975-1981). The main thrust of the project was to promote the combined improvement and expansion of cotton and food crops in the farming systems of the savanna region.

In the Bank's final project evaluation report, it was noted that cotton area and production had increased far beyond project estimates. However, it could not determine with any assurance if improvements in food crop production had actually occurred.

In fact, the Bank noted that rather than integrating food crops into the cotton development program, that a "clear competition" between food and cotton crops prevailed during the project period. Cotton outcompeted food crops in at least three areas. First, cotton growers received free seeds, fertilizers, and pesticides, while food crop farmers had to purchase all of their inputs. Second, cotton growers benefited from guaranteed producer prices and a well-organized market--neither of which were available to food producers. Finally, the importation of cheap rice after 1975 had a depressing effect on internal food markets which further discouraged most farmers from producing grain surpluses despite a growing local demand.

In at least one case, the Ivorian Cotton Company (CIDT), which was responsible for carrying out the project refused to extend credit to rice producers unless they agreed to grow cotton as well as rice. When the villagers refused to grow cotton, CIDT extension agents ended their work in the area. Why did the project fail to achieve its stated goals? Why did the Bank's theory of food/export crop complementarity translate in reality into food/export crop competition? To answer this we must consider the objective of Ivorian agricultural development policies.

The Ivorian state is interested in promoting export crops like cotton for two major reasons. First, in an attempt to reduce its dependency on foreign exchange earnings from just two crops (cocoa and coffee), the state has invested in the production of a greater variety of export crops. Since the mid-1960s, the country's crop diversification programs have led to an impressive expansion of cotton and sugar cane in the northern savanna region and in coconut, palm oil, and rubber in the southern tropical forest.

Secondly, in the long term, the Ivorian state seeks to shift the basis of its economy from agriculture to manufacturing and industry; in the short and medium term, the strategy is for agriculture to subsidize industrial development. In short, export-led agricultural development is to provide resources that can be diverted through the state marketing board and public investment fund to subsidize the expansion of the industrial sector. Thus, cotton growers in the north are to provide the essential raw material to the nation's textile industry--which is the largest in all of black Afica.

In addition to this important role of cotton in Ivorian industrial development, cotton is also the source of profits for CFDT--the former French colonial textile company which continues to operate in the country in collaboration with the Ivorian government under the aegis of the parastatal organization CIDT. Through marketing contracts and its role in controlling cotton extension and ginning, CFDT continues to profit from the further expansion of cotton in the Ivory Coast. Therefore, despite the fact that it is charged with implementing rural development programs like the Cotton Areas Rural Development Project, CIDT has little commitment to food crop development.

Since food crops do not contribute to its profits and it is possible that their development will lead to a decline in cotton output, it is not in CIDT's interests to promote food crops in the cotton growing areas. Indeed, as long as this export-crop parastatal continues to oversee food crop development programs, it is highly unlikely that any advances will be made in this sector.

To conclude, to understand the failure of the Cotton Areas Rural Development Project to promote food crops in the northern Ivory Coast, one must consider its implementation within the context of Ivorian development policies and the involvement of foreign agribusiness in the agricultural sector. It is precisely within this context that we have seen how CIDT's services discriminate against food crop producers. Thus, contrary to the World Bank's theories of food/export crop complementarity, actions taken in favor of export crops did not "trickle down" to food crops. Other case studies are surely needed to test further the soundness of the Bank's theory. However, if the case of the Ivory Coast is at all indicative one would suspect that other schemes following the Bank's prescription of being "built around a commercial lead crop" will also entail more conflicts than complementary relationships.

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HUNGER IN AFRICA: WHOSE PROBLEM IS IT?

(Analyses from Oxfam America and Africa News)[1]

Louise Crane

The media blitz starting in 1984 has brought long overdue attention to the problems of hunger in Africa, but how long will it last? Already some of those who were moved by pictures of starving children to send a few dollars to Ethiopia are closing their pocketbooks, discouraged by stories of disreputable relief agencies, African extravagance, political complications, or just the magnitude of the problem. After much outside pressure President Reagan asked for $1 billion in emergency food relief, but much more is needed for long term projects. Robert McNamara, former World Bank director and a member of the UN Committee for Development Planning, called U.S. policy "perfectly disgraceful."

The volume and variety of comments on the situation can be confusing, but at least two things are clear. First, hunger in Africa is not due to a single cause. Second, Americans are inextricably linked both to the causes and to the potential solution of the problem.

Ann Seidman, an American who has been involved for many years in Africa's economic and agricultural problems, is one who is deeply concerned about the quality and nature of outside aid to Africa. Beyond the present emergency aid, she feels, and most Africans agree with her, that more emphasis should be placed on helping Africans increase their own food production and become economically self reliant. With Dr. Seidman's permission much of the discussion here will be based on her address at the University of Illinois, February 19, 1985, on "The Politics of Starvation" and on some studies of famine causes made by Alipio Terenzi and Mimi Jenkins, overseas interns working with Dr. Seidman on African projects supported by Oxfam America. Oxfam America is a small private organization which works both as a relief agency and a research group to help Africans and other Third World people achieve self-reliant development.

Dr. Seidman names three "catastrophes" as major contributors to Africa's food problems: 1) drought, 2) international recession and 3) regional warfare. According to recent reports, more than 150 million of the 250 million sub-Saharan Africans are underfed, 5 million are refugees and hundreds of thousands are starving. The Food and Agricultural Organization reports 25 countries "suffering abnormal food shortages or unfavorable crop conditions," this being almost three times the number so affected ten years ago.

Vulnerability to these problems has been increased by the kind of institutional structures African countries inherited from the colonial regimes: economies geared for export to Europe, agricultural development ignoring small subsistence farmers and concentrating on the large commercial farms owned and operated by white settlers and/or multinational companies; transport and communication systems connected to Europe but not within Africa. In spite of high resolve to become self reliant after independence, most countries have found it impossible to revise their economic systems to serve local needs, and are even more dependent now on imports and foreign aid. As will be seen, much of that aid is still administered in such a way as to perpetuate the dependence.

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[1] A major portion of this article is excerpted from comments/memos of Oxfam America staff: Ann Seidman, Alipio Terenzi and Mimi Jenkins, February 1985; and from "Africa's Shrinking Harvest", Africa News, February 25, 1985.

Definitions of drought vary, but for agriculture it is more specifically defined as the inadequate amount of soil water available over a critical time period. Meteorological explanations range from sun spot activity to the southward shifting of the rain belt. Whatever the causes, there is a general consensus that drought will continue to recur in Africa at short intervals throughout the rest of the century.

Many people agree with conclusions reached by Francis Lappe and other specialists that"drought cannot be considered the cause of famine" but rather that "famine is a human phenomenon." Famines can and have recurred in years when drought was not as severe and when regional or national food supplies were average or above average. One analysis describes famine as a breakdown in a group's/person's "ability to command food" either by directly growing it or by trading in the market place. Failure either way can lead to starvation.

As outlined in the Oxfam study this inability to get food can be viewed on three levels: 1) micro--i.e., the individual or group, 2) national and 3) macro-world level. As evident in the listing below, the previously mentioned natural and man-made "catastrophes" play a role in the problems at each level:

MICRO LEVEL: INDIVIDUAL OR GROUP

-- high density of humans and livestock

-- overgrazing and overcropping

-- short or no fallow periods

-- disappearance of traditional methods of coping with famine

-- deforestation, erosion, loss of topsoil, desertification

-- lack of land devoted to food crops

-- shrinking arable land area

-- increased cultivation of marginal lands

-- decreased yields

-- decreased income generating opportunities and/or value of goods and activities in the market place

-- limited options to make up for food production shortages

-- lack of sufficient inputs, especially reliable water supplies

NATIONAL LEVEL

Agricultural Policies (Structure of Agricultural Economy):

-- marketing strategies, keeping grain prices down

-- expanding acreage for cash crops

-- inadequate food storage facilities, centralized storage

-- green revolution impact

-- emphasis on agribusiness

-- non-diversification of crops

-- land reform policies

-- other agrarian policies

Infrastructural deficiencies:

- lack of, or inadequate transport systems
- lack of educational/extension

Impacts of Export/Import Policy:

- decreasing terms of trade
- balance of payments deficits
- increased aid, especially food aid leading to non-incentives for peasant producers

MACRO OR WORLD LEVEL

World Recession:

- impacts on national economy
- limits on ability to cover food deficits
- decline in per capita production of food
- high interest rates
- balance of payments deficints
- declining terms of trade

Oil Price Boosts

Impacts of Multinational Companies, especially agricultural

Impact of IMF and World Bank:

- debt crisis
- austerity programs
- export oriented agriculture

War:

- political instability and high government turnover rate

Most specialists agree that many of Africa's agricultural problems are due to human abuse of already poor land resources. According to a study by Michael Lofchie and Stephen Commins:

> "As a general rule, the soil cover of sub-Saharan Africa is not readily suitable for ongoing agriculture . . .Sandy soils deficient in important elements preponderate over clay and limestone soils, and there are proportionately fewer young, rich alluvial soils than on any other continent."[1]

Although tropical topsoil is very vulnerable to erosion, in earlier times there was often a cover of forest and bush which helped restore organic materials in the soil. Traditionally, African farmers did not disturb this natural process; where there was no such protective cover they practiced "shifting cultivation", abandoning the fields for a time in order to let the soils replenish themselves. Introduction of cash crops - i.e., crops for trade and export - and other changes brought in during the colonial period caused disruption of these practices by farmers who were mainly concerned with producing for their own subsistence needs. Even after independence, as Thomas Bassett points out in "Development Theory and Reality" (see Bibliography: "Curriculum Materials"), African governments' preoccupation with cash crops, in response to pressure from the World Bank and other lending agencies, is having serious consequences for food raising. In addition to loss of land and labor for food crops, serious environmental problems have occurred, for example, deforestation caused by selling huge tracts of forest to lumber companies, as in Ivory Coast, or massive cutting of trees for firewood by the increased number of people using marginal lands for farming and grazing.

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[1] Lofchie, Michael and Stephen K. Commins. "Food Deficits and Agricultural Policies in Sub-Saharan Africa". San Francisco: The Hunger Project, 1984.

To satisfy the growing urban population who are dependent on rural producers (or imports) for their food needs, the government market strategies keep prices of corn and other grains low, thus giving the rural farmers little incentive for growing any surplus crops; lack of storage facilities is another discouraging factor. Government-sponsored "green revolutions", calling for all-out food producing efforts, have not been very effective. In addition to the emphasis on cash crops, the lack of diversification has had disruptive effects on the use of land as well as on economies subject to world market fluctuations. Emphasis on commerce and Western models has placed priority on large-scale mechanization and methods that have proved costly and often unsuited to the African environment. Related to this is the lack of basic education as well as access to the technical training necessary for modern agricultural development. In particular, African women, who have traditionally borne the main responsibility for food supply, have been shut out of agricultural extension programs, denied land ownership rights, and ignored in the planning. Peasant farmers in general have been overlooked in the big development schemes, discriminated against in matters of loans from African banking systems, rarely consulted on farming methods, policies and pricing. These farmers can actually become victims of the foreign aid that imposes temporary solutions to the food crisis with no incentive to local production.

As detailed in articles elsewhere in this collection (Bibliography:"Curriculum Materials"), the transport and communication systems inherited from colonial regimes were developed to serve European rather than African needs. More intracontinental connections have been made but most countries still have very inadequate systems of transport within themselves, not to mention very limited access to other parts of the continent - a problem often cited in the food crisis.

The world recession which has had such serious impact on even the most developed countries has had particularly devastating effect on African countries emerged so recently from colonial domination. In spite of the desire for self determination, the need for foreign capital to develop the infrastructures, social, educational and other programs of a nation taking its place in the modern world, has continued the dependence on outside aid, especially from the major lending institutions such as the World Bank and International Monetary Fund (IMF) and through contracts with multinational corporations. As indicated in some examples following, much of the development assistance has been insensitive to or ignorant of African needs, creating even greater dependency with little real benefit to the country. However, Africans themselves must share some blame for economic disasters and political upheavals caused by government corruption, waste and inefficiency, power plays and ethnic rivalries. The high government turnover rate that has plagued so many countries has strained the ability of many countries to meet payments on their debts, forcing them to take austerity measures, and curtail development programs. Wars growing out of political upheavals and aggravated by military assistance from outsiders with their own special interests (e.g., South Africa, U.S., Soviet Union) have intensified the food crisis, adding heavy burdens of thousands of refugees to countries already strained to feed their own people, as is the present case in Sudan.

While the food problem affects Africa generally, a few examples from specific countries illustrate the diversity of situations.

Ethiopia, one of only three African countries that were never colonized, suffered a kind of "internal colonialism" under the rule of Emperor Haile Selassie and his predecessors. The last years of Haile Selassie's reign (ending with his deposition in 1974) were marked by social and political upheaval, aggravated by a severe drought that caused an estimated 200,000 people to die of hunger. The present famine crisis in Ethiopia is due again not only to another bad drought but also to an under-developed food production system and the country's continuing internal conflicts under a military regime. It could also be added that the U.S. withheld aid to Ethiopia until the 1984 crisis because of that country's ties with Moscow.

During British rule in Ghana agricultural development concentrated on cocoa for export to the factories of Europe. While cocoa was of little use as food for the African farmers, they grew it to get the cash needed to pay British taxes. After independence the concentration on cocoa continued because of the need for foreign capital for development. At the same time decline of food growing for local consumption created a dependence on imports. When international recession causedworld market prices to fall, Ghana suffered severe economic depression from which it still has not recovered. As in other countries where concentration on trade crops resulted in neglect of subsistence needs, Ghana embarked on a "green revolution" for food growing, "Operation Feed Yourself", but with little success. Very recently, however, some self-imposed austerity measures, led by Ghana's military government, have given promise of a start to economic recovery, so much so that substantial loans are coming in from Western lenders.

The case of Zimbabwe is a little different, especially because of the uneven distribution of land caused by a large white settler population. Under British colonial rule the Land Apportionment Act of 1930 assigned the choice lands of the country to whites, creating Native Purchase Areas or "Tribal Trust Lands" for the Africans. When a black government came into power at independence in 1980, one of its first objectives was to redistribute the land more fairly. But progress has been slow. At present 6,000 commercial white farmers own 80% of the land, geared largely to growing tobacco for export. Many of the African men work on the commercial farms to earn the cash needed to pay government taxes, leaving their wives and children to try to raise their own food needs. The lands assigned to Africans are still among the poorest in the country. During the early 80's a three-year drought which hit southern Africa had a devastating effect on parts of Zimbabwe, particularly in those areas occupied by African farmers. Political tensions worsened the situation, some related to the presence of anti-government followers of Joshua Nkomo in the Ndebele area (where the drought was particularly bad) but even more to highly organized efforts of the white South African government to destabilize neighboring governments which have been critical of its racist apartheid policies. South Africa's backing of dissident forces (MNR) in Mozambique disrupted the country's economy to such an extent that 100,000 Mozambicans came into Zimbabwe to work in order to get food. At least 100,000 others were believed to have died from starvation in Mozambique in 1984.

As illustrated in each of these cases - and many similar situations exist all over Africa - virtually no country has been left untouched, either directly or indirectly, by ecological problems, regional warfare and the international recession. More details on this can be found in a region by region survey given in the special issue of Africa News listed in the bibliography.

The U.S. role is vital. As everyone knows, devaluation of currencies caused by the high value of the dollar has caused severe economic stress in such "developed" countries as Britain and France, let alone in Africa. Because of its economic and political power the U.S. has a major role in controlling world market prices and in the lending agencies such as the World Bank and IMF. While African countries badly need the capital for development and repayment of loans, they find it difficult to meet the severe conditions often imposed by the banks. For example, the IMF, where the U.S. controls one fifth of the votes, set as a condition for loans to Zimbabwe a devaluation of the currency and an austerity program that would virtually stop all social programs, land reform and other government efforts to provide more equitable living conditions (including adequate nutrition) for its long deprived black population. African countries have generated great profits for many of the American-based multinational companies they have hosted, but have been left with little or no investible surplus. For example, in Zimbabwe of every U.S. $1 earned in tobacco production 90¢ went back to the transnational companies last year, leaving only 10¢ in the country.

There are, of course, a number of U.S. government agencies, particularly USAID, working on Africa's food problems, and members of Congress now are pushing for even greater emergency assistance than the billion dollars already requested by President Reagan. Despite the boast of some politicians about America's generosity in contributing foreign aid, the U.S. now ranks 16th of 17 developed nations in its economic assistance to developing countries in proportion to its gross national product. However, according to Larry Minear of the Church World Service, in terms of contributions by private citizens, the U.S. is tied for 8th place. Over 170 voluntary agencies in the U.S. reported private contributions totalling over $1 billion in 1984.[1]

Oxfam America, with no government funds, uses a great many volunteers in its program. Unlike other organizations which rely largely on American specialists making short visits to Africa, Oxfam has in the past and in future plans put emphasis on longer term on-site research by local or regional African specialists and on more direct involvement by Africans in all phases of the projects. While scientific knowledge and the broad experience available from international agencies is necessary, there is no substitute for first hand knowledge of the local language, culture and agricultural practices. The role of women in agricultural development is being increasingly stressed by most aid organizations as well as by African governments - for example, in 1985 the presence of three young Ivory Coast women at the University of Illinois completing graduate studies in agricultural economics, forestry, and veterinary science.

At the close of an introductory article in the previously cited Africa News issue, Charles Ebel points out the view of Third World and Western European analysts that the U.S. deficit "undermines development by spawning high interest rates and international currency fluctuations." QuotingShridath Ramphal, Secretary General of the Commonwealth Secretariat, who is also concerned about the U.S. financing military expenditures out of foreign borrowing, Ebel concludes:

> "Ramphal calls for a 'new internationalism' that will take into account the needs for reform at each end of the development spectrum, among both

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[1] "Bits and Pieces", Africa News, March 11, 1985, p. 16.

rich and poor. He believes such change is possible because 'to a far greater degree than governments', people around the world are realizing that in our nuclear age 'the roads to justice and survival are convergent . . . We must love one another or die.'"[1]

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[1] "Africa's Shrinking Harvest", Africa News, February 25, 1985, p. 7.

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3/85

AFRICAN STUDIES PROGRAM UNIVERSITY OF ILLINOIS

THE OIL PALM IN WEST AND CENTRAL AFRICAN SOCIETY

by Sahr P. Thomas
(Revised Edition)

The oil palm is widespread throughout the wetter parts of the forest zone of West and Central Africa,(as far as Zaire) but declines in importance northwards towards the drier savanna, and disappears in areas with less than 55 inches annual rainfall. Although the oil palm is commonly found growing wild in West Africa, it may not be native to the areas where it is most widespread. It is rarely found to be well-developed in high forest, and it appears to be more closely associated with zones of intensive cultivation, where a 5 or 7 year bush fallow period is used.[1] The oil palm therefore must be regarded as a crop that has probably spread from the margins of the coastal swampland, and is now naturally regenerating where there is bush fallowing.

The oil palm is a particularly valuable tree in Africa in that it provides a range of products suitable for domestic consumption as well as for export. Palm oil is extracted from the flesh of the fruit and is used extensively for cooking in West Africa particularly. Palm oil is also used industrially in the manufacutre of soap and lubricants and has been exported to Europe and America for this purpose for many years.

In many parts of West and Central Africa the sap of the oil palm is used as a beverage called palm wine. A hole is drilled somewhere around the fruit production site of the tree, usually by men who have special climbing skills. A calabash (large gourd) is used to collect the sap. Usually, over 40 ounces of palm wine is collected as the calabash is left attached to the drilled hole from say 6 A.M. to 7 P.M. The wine is very good for drinking, and it is usually regarded as the African "pure beer." As the sap ferments more according to the number of weeks the tree is used, the wine becomes more alcoholic and thus intoxicating. This wine is used in many social gatherings and celebrations. In Sierra Leone, there is a distillery plant that distills palm wine into gin and other alcoholic drinks. The Sierra Leone Diamond gin and other kinds of liquor produced in the process are popular drinks in West Africa. Other African countries have similar distillery processes for palm wine products.

The palm branches are used for building temporary shelters in villages and the midstalks of the leaves are commonly used as brooms for sweeping floors. The mainstem of the tree is usually burnt and the ashes provides a very good material for the manufacture of soap. This type of locally-made soap is widely used for laundry and sometimes for bathing. It also has medicinal value for many skin diseases and it is particularly effective for use as a hair shampoo.

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[1] In bush fallow farming, a piece of land is cleared and the resulting brush burned. Crops are cultivated for a year or two and then the land is allowed to lie fallow for several more years. The fallow period is vital to the replenishment of nutrients in poor tropical soils; the burning of vegetation provides a form of organic fertilization.

The hard kernel of the fruit is exported, principally to the United Kingdom and the Netherlands for the manufacture of margarine and butter. Sierra Leone used to be the most important exporter of kernels next to Nigeria, but unlike Nigeria, Sierra Leone exported little or no palm oil. The kernels also provide cooking oil usually called "nut oil" in Sierra Leone. This is locally processed on a very small scale by experts in the villages and oil produced in this way is usually more expensive than the common red oil produced from the fleshy fruit. Recently a new palm kernel oil mill has been introduced in some West African countries. This mill produces oil which is refined for soap making; a palm kernel cake produced in the process provides good animal foodstuff.

Palm kernels at one time accounted for 90 percent of Sierra Leone's exports, but this proportion changed since about 1953 with the diamond boom, increased sales of iron ore and the expansion of cocoa and coffee production. For a number of years,Departments of Agriculture in Africa have been encouraging the planting of improved varieties, and hundreds of seedlings are distributed each year. These hybrid trees are small, which makes harvesting easier, and also the flesh of the fruit is thicker and yields twice the oil of a wild palm. There are oil palm plantations now in several parts of West Africa and Zaire and there are also many pioneer oil mills. The mills are sited on the margins of the densest areas of wild palm, near rivers, where there is a good water supply.

Another very important local use of the palm tree which should not be overlooked is the use of the stem for bridge-making. This is not common nowadays, but before the 1960's (and even now in some villages) five or six trees would be cut and placed parallel to each other over streams and rivers. Once they were tied together they provided a good foot path, and in many cases provided bridges for cars and trucks.

The palm tree remains a very important domestic and industrial tree in West and Central Africa where it maintains a very prominent position in the socioeconomic life of the people.

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4/82

AFRICAN STUDIES PROGRAM UNIVERSITY OF ILLINOIS

TOURISM AND ECONOMIC DEVELOPMENT IN AFRICA

Victor Teye

Among the six tourist regions of the world--Africa, the Americas, Europe, Middle East, East Asia and the Pacific, and South Asia--Africa has the greatest potential for tourism development. Yet, though it is an important factor in its economic development, little of Africa's tourism potential has been realized. Until recently most of the tourist trade came from outside Africa, attracted largely by the wildlife and opportunity to photograph exotic peoples and scenery. Greater awareness of the continent's tourist resources, including important historic sites and a great variety of cultural attractions, has caused some expansion and more participation by Africans. Most governments now recognize potential economic and social benefits the industry can bring, but some adverse effects in countries that have expanded tourism have also raised questions about the nature and extent of its development. Who actually benefits from African tourism? How much are Africans themselves involved in the management and financial profit from tourism? How well are the countries' material and human resources represented in their tourist attractions? Do they help or hinder development plans?

Tourism Resources of Africa

While every facet of life in each of the 55 African countries could be considered a tourist attraction, this discussion will be limited to a few examples from within some broad categories: 1) maritime and aquatic resources; 2) wildlife and climatic resources; 3) historical resources and 4) cultural resources.

1. Maritime and Aquatic Resources

The continent of Africa has the longest tropical coastline. The 42 countries along this coast could develop tourist industries on oceanic or maritime resources alone, but 9 others, without coastlines, are also richly endowed with aquatic resources with tourism potential. These include:

a. The major rivers such as the Nile, Niger, Volta, Zaire, Congo, and the Zambezi, together with their numerous tributaries

b. Natural lakes such as Lake Tanganyika in Tanzania and Zambia, Edward in Uganda, Victoria and Turkana in Kenya, and Lake Malawi.

c. Man-made lakes created from hydroelectric projects, for example: Lakes Nasser in Egypt, Volta in Ghana, Kariba in Zambia and Zimbabwe.

d. Waterfalls which are found along most drainage systems in the majority of the countries which have moist climates. Most prominent of these, considered as one of the seven natural wonders of the world, is Victoria Falls, named for his queen by David Livingstone, the first Englishman to discover them. The original African name is more fitting: "Mosi-Oa-Tunya" or "the smoke that thunders." This describes the smoke-like spray and thunderous sound made by the falls, especially toward the end of the rainy season when the Zambezi river reaches maximum size, plunging more than five million litres or about 5000 tons of water over the lip of the fall's gorge every second.

2. Wildlife Resources

Although game parks and wild reserves were established as far back as the 1900s in countries like Kenya and South Africa, the prevailing emphasis on wildlife resources in tourist literature on Africa was considerably strengthened in the period 1967-1977 when three African countries--Kenya, Tanzania, and Uganda--joined together to develop a regional tourist circuit based primarily on wildlife "safari." "Safari" is the Swahili word for "journey."

The region with the largest concentration of animal species is the savanna high plateau of Eastern, Central, and Southern Africa. Areas adjacent to the Rift Valley system in particular have phenomenal numbers of individual species. Although the wildlife is found in the natural state, its present economic significance for tourism is the result of a long period of planning and regulation. In West African countries like Nigeria and Ghana, where game reserves are only now being established, the wildlife population has almost disappeared because of the lack of regulation on human activity.

Zambia provides a good example of the continent's wildlife potential. A large country of about 752,614 square kilometers (301,046 square miles)--the size of Great Britain, West Germany, Holland, Belgium, Switzerland, and Denmark put together--29.1 percent of its land area is occupied by a wildlife estate of 18 national game parks and 32 game management areas (see Fig. 1). The animal population is both varied--191 mammal species, according to one report--and numerous, e.g. a 1973 United Nations study reported 100,000 elephants, 14,000 hippopotamuses, 21,000 buffaloes, 2,800 rhinos, 60,000 crocodiles.

3. Historical Resources:

Africa's rich history from precolonial to the modern period constitutes a vast resource for tourism development. Among those that are best known are the pharaonic monuments which include the pyramids, tombs, and temples of Egypt, some dating back as far as the Middle Kingdom from 2060 to 1789 B.C. Sub-Saharan Africa's resources would include the monuments of Timbuktu (in modern Mali) which are only a small part of the remains of the West African kingdoms of Ghana, Mali, and Songhai from the period 700 to 1600 A.D. The total numbers of civilizations, kingdoms, or empires are too many to list, but include such notable ones as : Kush (lower Nile region), Axum (Ethiopia), Dahomey (Benin), Ashanti (Ghana), Oyo (Nigeria), Benin (Nigeria), Lunda (Zaire), Buganda (Uganda), Zulu (South Africa), and Zimbabwe (Zimbabwe/Southern Africa) It should not be necessary to point out the number of modern nations that have taken their names from these kingdoms.

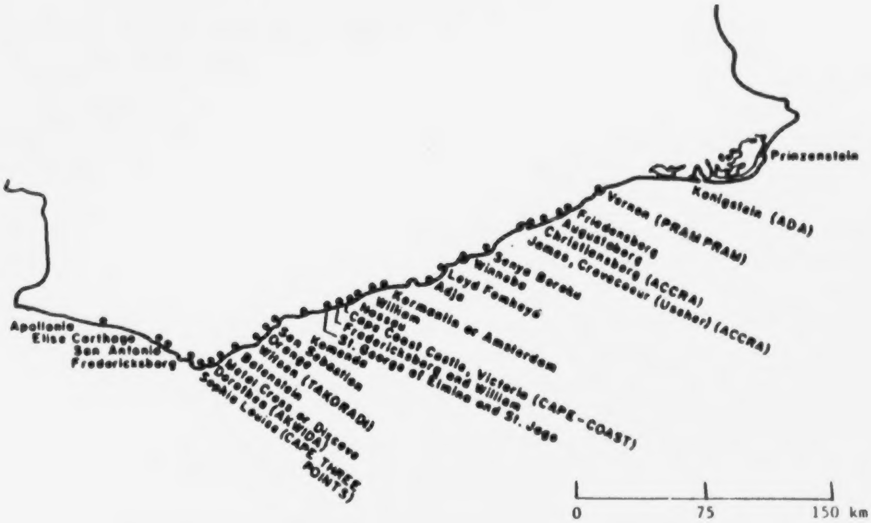
Remains of these civilizations are not merely physical monuments, pyramids, or temples. They embody the history of well-organized and fairly advanced African political, economic, and social systems which were disrupted by European expansionism and eventual subjugation. For example, the imposing remains of the Zimbabwe kingdom provide evidence of power, ordered settlement and economic prosperity prior to the twelfth century. The ruins, located a few miles southeast of Fort Victoria in modern Zimbabwe, are characterized by massive walls and towers, rounded gateways and strategic sitings, a complex which one visitor described as giving a "sense of power, skill, and permanence."

Educational tourism aims at providing the tourist with some knowledge and understanding of the history embodied in these historical sites. Unfortunately, very little of the physical structures remain. They were destroyed either through the wars which subjected Africans to European rule or through slave trading activities leading to abandonment of African settlements. Similarly, sophisticated African art works of gold, copper, brass, and ivory were also looted and taken away from the continent. Hence only a small proportion is on display at museums in Africa. For instance, the British took away up to 85 percent of the art work (mostly objects from gold) after their war with the Ashanti.

In developing historical resources for tourism in Africa some attempts are being made to restore visible ruins and provide reenactments of the past. For example, Ghana's tourism plans include the restoration of the forts and castles figuring in the early history of the Ghanaian coast (formerly known as the Gold Coast). Figure 1 shows only half of the 50 forts and castles originally built along the entire 350 mile coast by the English, Portuguese, British, French, Danes, Swedes, and Germans. One of these, the Cape Coast Castle built in 1662, is now developed into the West African Historical Museum, the only such museum in West Africa.

Figure 1

Forts and Castles of Ghana


Prinzenstein
Konigstein (ADA)
Vernon (PRAMPRAM)
Friedensborg
Augustaborg
Christiansborg (ACCRA)
James, Crevecoeur (Ussher) (ACCRA)
Senya Beraku
Winnebe
Loyd Fombeyé
Adja
Kormantin or Amsterdam
Wilhem
Nassau
Cape Coast Castle, Victoria (CAPE-COAST)
Fredericksborg and William
St. George of Elmina and St. Jago
San Sebastian
Komenda
Orange
Wilson (TAKORADI)
Batenstein
Metal Cross or Dixcove
Dorothea (AKWIDA)
Sophie Louise (CAPE THREE POINTS)
Apollonia
Elise Carthago
San Antonio
Fredericksborg
0
75
150 km

(Source: Forts of the Gold Coast (Ghana), Atlas of the Gold Coast.
Accra: Gold Coast Survey Department, 1949)

4. Cultural Resources

Given the ethnic and cultural diversity within individual African countries, the cultural resources of the whole continent are phenomenal. These include the annual festivals, open markets, crafts, visual and performing arts, to mention a few.

Each ethnic group has its own festivals to celebrate planting and harvesting of crops, mark religious occasions, and to honor the living or dead. A number of the festivals are celebrated nationally. As an example of the diversity available, the Ghana Tourist Board promotes no less than 48 main festivals taking place throughout the year. Zambia has festivals of national prominence, one of the best known being the Kuomboka of the Lozi people, associated with the transfer of their royal barge from its summer capital to its winter capital. Festivals are usually from a few days to a week in duration, ending typically with the durbar or parade of the traditional political hierarchy of paramount chiefs, subchiefs, and elders. This is usually held in an open area such as a football field with traditional drumming and dancing while individuals pay homage/tribute to their leaders. Such events provide the overseas visitor with a rare glimpse of the political institutions indigenous to Africa.

Markets are as much a prominent feature of African life as they were before the arrival of Europeans. Indeed, open markets are institutions in themselves, with weekly or monthly market days attracting sellers and buyers from distant communities. Highly specialized, one section of the market may be assigned to selling food items, another selling domestically produced food crops. Some of the better known markets are some long established in West Africa such as the markets of Ibadan and Onitsha in Nigeria and of Kumasi and Accra in Ghana. Visiting an African market can be an educational experience in many ways, e.g.: learning about the agricultural potential of a country through seeing a variety of crops in one place, gaining insight into entrepreneural skills of Africans (especially the business women) and engaging oneself in a different form of purchasing ritual: haggling and bargaining.

In the markets, too, as in the growing number of boutiques and craft centers catering to tourists,it is possible to get a sampling of the rich and diverse artistic skills which still flourish in Africa today, such as: precision crafts of Kente-weaving in Ghana; leather-making in north, east, and central Africa; metalwork in West Africa; all over the continent fine examples of sculpture, textiles, pottery, basketry, jewelry. As previously mentioned, many of Africa's art treasures have been lost to foreign museums and collectors, so that today a number of countries require special permission to take out objects considered "art."

As with tourism everywhere, the finest and most representative arts of the country are not easily accessible to the average traveler, but especially so in Africa where objects and performances considered "art" by outsiders have traditionally not been in glass cases, museums, and public theaters but have been integrated into daily life and/or associated with religious and ritualistic observances. With the growing recognition of their culture as an important aspect of their national image--not to mention the commercial value placed by Europeans and Americans on their art--more countries have begun paying attention to building up their museums, theaters, and performing groups. Cultural festivals, featuring both modern and traditional arts, are staged more frequently, sometimes broadcast on TV.

The tourist must be aware, however, of some African and non-African entrepreneurs interested less in cultural promotion than in personal profit. These people have set up thriving businesses of "airport art"--cheap imitations, mass-produced--to lure the naive traveler into buying "authentic" African art. There are also the setups for tourists of groups of exotic "natives"--the Masai of East Africa being the most popular--who for a price will perform obligingly for the camera. Again, this aspect of tourism is not unique. but in Africa it is more prevalent because until recently tourism has been organized by and for non-Africans. Also, there are many Africans, especially young people, who for a variety of reasons have been alienated from their roots, with little appreciation or knowledge of their own traditional arts. They respond more to newer forms created by Africa's present generation of artists, especially the popular music that has had a major influence on Western music, e.g.: Nigeria's "juju," Ghana's "Hi-Life," Zaire's Lingala music. All of these have some roots in traditional music. Travelers to Africa can enjoy hearing and dancing to this kind of music almost anywhere. Moreover, they can take home some souvenirs of their cultural experience in the form of records, African dresses and shirts--"bubu," "dashiki," T-shirts with African slogans--and some carefully selected examples of crafts and jewelry.

Sampling African food is another important part of the cultural experience that is not always easily available, especially outside major cities. Several recently produced Africa travel guides have some suggestions. (See "Travel Guides and Other Resources," p. 114).

Level of Tourism Development in Africa

Global international tourist arrivals and receipts from tourists' expenditure in 1980 were 285 million and $92 billion respectively, making tourism the second largest item in international trade after oil. As indicated in Table 1, the tourism distribution is highly skewed in favor of Western Europe and North America, which received a total of 90.9 percent of the arrivals and 88 percent of receipts in 1979. By contrast Africa had only 2.4 percent of arrivals and 2.0 percent of total world receipts from tourism [illegible] 1979. Not unrelated is the small number of tourist accomodations in Africa: in 1980 2[illegible],000 bed-places representing 1.6 percent of the world's total, compared with Europe's 8,791,800 or 53.9 percent of the world total.[1]

Table 1. Percentage Distribution of Total Global Tourist Arrivals and Receipts for 1972 and 1979

Region	Receipts from Tourism		Tourist Arrivals	
Africa	2.4	2.4	1.8	2.0
Americas	24.6	21.3	20.7	18.3
Europe	65.3	66.7	71.5	72.6
Middle East	1.6	1.9	2.0	1.3
East Asia & Pacific	5.2	6.7	3.4	5.1
South Asia	0.6	0.9	0.6	0.7

(Source: International Tourism Quarterly, No. 3 1980, p. 1.)

Another characteristic of the African tourist industry is its concentration in a few countries, Morocco, Tunisia, and Kenya together accounting for 70% of the total arrivals and a major part of the revenues. Also, as indicated in Table 2, Africa's tourist industry is interregional rather than intraregional as found in Europe and North America. In other words, Africa depends on tourists from outside the continent, mostly from Europe and North America. There are a number of reasons for this, among them Africa's dependency on foreign exchange and the limited transport facilities within Africa (see "Transport in Africa," p. 116).

Table 2. Intraregional Tourist Arrivals as a Percentage of Total Arrivals in 1977.

Region	Percentage
Europe	86.6
Americas	85.0
Middle East	67.5
Asia and the Pacific	58.0
South Asia	16.0
Africa	12.0

(Source: African Regional Conference on Tourism and Economic Development, Madrid, World Tourism Organization, 1978, p.263)

At the same time Africa has the highest rate of any region for tourism expansion in individual countries. According to a 1977 study by the World Tourism Organization (WTO) 26 countries, 48%, have included tourism in the national development plans. Among the key projects are the development of the Bay of Agadir and nine regional projects in Morocco, the Petite Côte and Gorée Island projects in Senegal, the Eastern Abidjan and Lome Beach projects in Ivory Coast and Togo, respectively.

Tanzania's current ten-year development plan for 1980-1990 involves 181.7 million expenditure on tourism expansion, including 17 new hotels and lodges. Tourism development in the countries of

Southern Africa was held back by protracted wars. However, countries such as Zambia, Angola, Mozambique, and Zimbabwe are now able to expand or commence with developing their tourist industries. For example, Angola is undertaking a $210 million hotel development program, while Zambia is concluding its five-year (1979-1984) tourism project. Zimbabwe, always a popular place for international tourists because of such sites as Victoria Falls (shared with Zambia), Wankie National Park and the historic ruins of Great Zimbabwe, is now launching a major effort to make these and other natural and cultural resources known and affordable for all Africans.

Questions About Tourism Development

Most of the arguments for tourism expansion in Africa are economic, but there are also advocates from other viewpoints: social, cultural, environmental, even political.

The economic argument claims that tourism can provide an answer to Africa's serious problems of trade imbalance with industrialized countries: falling prices on African exports resulting in insufficient capital for development and high cost imports. Tourists could bring in foreign exchange to spend on accomodations, food, transport, and other items. Also, foreign investors could help finance such infrastructures as hotels, airports, water systems, electricity, and roads. There is also the belief that as a service activity, tourism could provide jobs for the large number of unemployed Africans. Others point out that, unlike manufacturing industries, tourism takes a short time to generate revenue for the country.

Among the socio-cultural and environmental benefits from tourism often named are: preservation of environment and wildlife species through development of game parks, preservation and conservation of cultural heritage and historic sites, promotion of arts and festivals. Other benefits commonly identified are: a sense of pride in one's own culture as a result of seeing it sought after by outsiders, fostering international understanding and cooperation, promoting domestic tourism to enable local populations to enjoy tourism attractions and leisure activities.

There are also serious questions about tourism development in Africa. A study by J. Jafari[2] in 1973 concluded that it is not an ideal industry for developing countries. One argument for this negative conclusion is that because of limited manufacturing sectors and insufficient agricultural industry to support domestic needs, African countries are forced to increase imports to meet the extra demands of tourists from Europe and North America for food, drink, accomodations. Because of the structure of the tourist industry, integrated into international systems, African countries gain very little financial return from it. Air charter companies are subsidiaries of the major international airlines, some of which have shares in or even own the international hotels in African countries, such as Intercontinental, Hilton, and Sheraton. Sometimes they even own the ground transport like the car rental agencies. Since tourists usually come on a package, all-inclusive holiday, paid at their point of origin in Europe or North America, the destination countries in Africa end up with only a small proportion of the total revenue. Additional outflow of foreign exchange takes place in connection with commissions to travel agencies, tour operators, management fees to foreign hotel management, and through the repatriation of profits by foreign companies. In areas of tourism expansion there is usually a fairly developed black market operation in currencies which adds further to this leakage of earnings.

Whatever arguments there may be for tourism's capacity to generate jobs for the unemployed, these are counteracted by a number of negative effects: perpetuation of the colonial servile relationship of master and servant, alienation of people from land and rural development as they seek jobs with high tips in the cities, resettlement of farmers and hunters from lands converted to game parks, of fishermen from beaches turned into resorts. Without strong pressure groups in Africa's rural communities the international hotel companies usually prevail in getting local residents moved, resettled in areas inferior for their livelihood.

There is always the risk that benefits to African countries will be negated by disruptions in traditional lifestyles, erosion of cultural values and loss of stabilizing customs. The host populations soon learn that foreign tourists are intrigued by many day to day behavioral patterns. Consequently, they recognize that any item of culture can command its price; this could be a carving, a ruin, a dance, or ritual. Back in 1974 the demand to see local weddings in Tunisia had far outstripoped supply with the result that mock ceremonies were staged, at a price, for the unsuspecting tourists. Even at the present low level of tourism development in Ghana, problems are being experienced with cultural ceremonies such as described in this report:

> "The Americans brought out the curse of traditional ceremonies in Africa--the European or American with a camera. Possession of this device, they appear to think entitles them to roam the area at will, obstructing the view of other people and generally reducing the whole sacred ceremony to a second class circus..." [3]

In 1971 Kenya closed its borders to "hippies" (the unkempt tourist mistaking simplicity for an escape from his sophisticated consumer society) and forbade nude bathing on the Island of Lamu and other coastal districts as against the Kenyan way of life. The social problem becomes more serious in African countries or regions of a country with predominant Muslim religion, which forbids the consumption of alcohol and requires total coverage of the female body. The tiny country of Gambia, overwhelmingly Muslim, in an attempt to diversify the economy, invited Swedish entrepreneurs to develop a tourist industry. Little did they anticipate the results:

> "Swedes have sometimes offended Gambian morals by appearing naked on the beaches or scantily clad in the towns. As a result the authorities have insisted on proper dress and, although they do not harass their package tourists, have been known to expel overland tourists who do not conform to the Gambian concept of well-dressed Westerners." [4]

Conclusion

Thus, in spite of Africa's great potential for tourism, like all forms of development there are enormous costs and negative impacts to consider. Costs can be reduced and quality improved by proceeding gradually, learning from the errors in the Caribbean, educating the resident population, giving Africans more participatory roles in such areas as management and ensuring that part of the revenue earned by foreign investors is reinvested rather than repatriated. Tourism is an industry sensitive to both external events as well as domestic ones. In a recession tourists stay home or visit closer destinations. If a destination country gets bad publicity or a reputation as an unfriendly place to visit only empty hotels remain with huge loans to be paid. Unfortunately, much of the travel literature on Africa, such as Donald Lundberg's unbelievably cynical and misinformed International Travel and Tourism [5] tends to promote negative and stereotypical images of all but the most Westernized spots of Africa. According to Lundberg only places like the French markets of Ivory Coast or "South Africa...oasis of order and prosperity" are worth visiting. Tourists following his advice should hardly bother to leave home, but for those ready to see the continent through African eyes travel even in the least "developed" countries can be a rewarding, tremendously interesting and pleasurable experience, not to mention the opportunity for comparing one's lifestyle and values with those of other cultures.

Notes

1. World Travel, No. 152, 1980, p. 23 World Tourism Organization.

2. J. Jafari, Role of Tourism on Socio-Economic Transformation of Developing Countries. Ithaca, NY: Cornell University, January 1973 (M.Sc. Thesis)

3. D. Williams (ed.) "Matchet Diary...From Ada," West Africa, August 19, 1974, p. 10-11.

4. R. Uweche (ed.) "Tourism: Peace and Sunshine." Africa, February 1975, p. 73.

5. Donald Lundberg, International Travel and Tourism, New York: John Wiley, 1985.

TRAVEL GUIDES AND OTHER RESOURCES

Louise Crane

As anyone will discover, the travel sections of local bookstores and libraries are likely to have few, if any, up-to-date books on Africa; international guides rarely devote more than a few pages to the whole continent. Listed below are a few we have found which have at least some useful information. Travelers should note, however, that such things as currency rates of exchange, accomodations, and travel facilities are even more subject to change in Africa than elsewhere.

Africa Guides and Resources

Allen, Philip and Aaron Segal. The Traveler's Africa. New York: Hopkinson and Blake, 1973. 972 pages. Though some of the information is out-of-date, this is still the most comprehensive, well-researched guide on Africa, providing much practical information, historical and cultural background, reading lists and other sources of information, but especially ideas of places to go and things to do that only an experienced African traveler would know about.

Garlake, Peter S. Great Zimbabwe. New York: Stein and Day, 1973. Photo-illustrated background on one of Africa's most important historical sites.

Harris, Elizabeth. Ghana: A Travel Guide and Nigeria: A Travel Guide. Aburi Press, P.O. Box 130. Corona A Station, Flushing, NY 11368. $3.95 + $1.50 for postage/handling. Ghana guide has supplement on Togo, Nigeria has one on Benin. Both guides are written by a woman who has traveled to these countries frequently.

Sheldon, Peter (ed.), North Africa: Algeria, Morocco, Tunisia. 1984. 407 pages. New York: Fodor. Very comprehensive guide on the three Maghreb states.

Travellers Guide to Africa, 4 volumes: 1) West Africa, 1983; 2) East Africa and the Indian Ocean; 3) Central and South Africa, 1983; 4) North Africa. London: IC Publications, Ltd. Available in the U.S. at $12.95 each from Franklin Watts, Inc., 730 Fifth Ave., New York, NY 10019. Illustrated, with maps, this series is the most comprehensive of the up-to-date guides we found, giving practical information, historical and cultural background, suggestions for activities beyond the usual tourist beat, helpful hints on deportment (some written by Africans), and some useful advice on traveling in politically sensitive areas, such as South Africa. 240-270 pages each.

International

Cranfield, Ingrid and Richard Harrington (ed.). The International Traveler's Handbook. New York: Dial Press, 1982. Includes 3-4 pages each of "Highlights and Hassles in..." North, East, and Southern Africa by specialists in these areas. Though by no means comprehensive and occasionally reflecting an expatriate viewpoint, this contains useful information and practical advice on tourist behavior.

Milner, (ed.) Business Traveler's Handbook; Guide to Africa. Paddington Press, 1981. Strictly business but has some practical information.

Work, Study, Travel Abroad; The Whole World Handbook. 7th Edition. 1984-1985. By Marjorie Adoff Cohen, Council on International Exchange. New York: St. Martins Press, 1984. 354 pages. $6.95. A very useful sourcebook for general information, with short section on "Middle East and North Africa" and "Africa: South of the Sahara."

TRANSPORTATION AND ECONOMIC DEVELOPMENT IN AFRICA

Victor Teye

"The development of Africa can be summed up in one word: transport."

This statement in 1922 by Lord Frederick Lugard, one of the European explorers of Africa was echoed recently by African governments when they designated 1978-1988 as the "Transport and Communications Decade."

History of Transport Development

Transport development in Africa was closely bound up with European aims for penetrating the interior of the continent. In the 19th century the initial penetration was along major rivers like the Niger and Congo (Zaire). However, where rivers were not navigable, tracks were cleared to link coastal regions with the interior where most of the continent's natural resources were located. Predominantly on foot by African head porters, commodities were transported along these tracks to the coast where they were eventually shipped to Europe. The need for a more efficient form of transport led to the development of railways, at first to carry commodities of a precious nature such as ivory and rare metals, mainly gold and diamonds. Later the railways centered on agriculture commodities such as groundnuts (peanuts), cocoa beans, cotton, and palm products.

Rail Transport

Thus the development of transportation in Africa was historically linked with exploitation of natural resources. It was Europe's industrial revolution which triggered the need for raw materials which could be supplied from Africa. To facilitate transport of these commodities, especially minerals, to the hungry factories of Europe, intensive railroad construction began all over Africa, laying in the forty-year period between 1880 and 1920 the foundation of modern transportation in Africa.

The French and the British were the principal participants. The first French-built track was in West Africa, where the Senegal-Niger line was started in 1881. This was followed by the Dakar-St Louis (Senegal) line (1882-1885), the Guinea railway (1900), the Benin network (1903) and the Ivory Coast line (1905). One of the last major lines built by the French was the Brazzaville-Pointe Noire line (1921-1934).

The British were also active in West Africa. They built the Lagos (Nigeria) railway linking the capital with Ibadan (1896-1900), started the Sierra Leone railway the same year (1896) and two years later started the Sekondi-Kumasi line in Ghana (1898-1903). Similar developments took place in East Africa, especially Kenya, and in Southern Africa. There was also substantial activity in Central Africa where Belgium constructed the Matadi-Kinshasa (Zaire) railway line from 1890-1898.

It has to be stressed that transportation development was primarily to serve European rather than African interests. One European pointed out that "colonial railroads are the principal means to achieve the economic and political goals of rational colonial policy of the master country." For the Africans this policy had detrimental effects which continue to hinder development of the continent's transportation systems.

The railways had some social, economic, and political effects which should be mentioned. First, they improved internal communication, facilitating military control of the colonies by Europeans. Second, they enhanced mobility and contact among people in isolated areas. Third, they accelerated the establishment of cash or market economies through the expansion of cash crops, mining, and wage-earning activities in Africa. Finally, they provided the impetus for urbanization: major railway ports became the current national and regional urban centers such as Nairobi, Mombasa, Dar es Salaam, Lagos, Accra, Lusaka, and many others.

Although some of these consequences might be considered beneficial to Africans, the benefits were offset by the fact that the railways were constructed primarily to benefit European economies. "Haste" was the key word in construction, which meant minimum planning, inadequate land and route surveys as well as very long working hours which adversely affected workers productivity. This had two main effects. First, the lines were all directed to the coast (see Figure 1, p.). Furthermore, there were no links between the different lines. The few links today are recent developments by African countries. In addition, plans to integrate lines into continental or even regional systems or networks have been hindered by the lack of uniformity in track size. The multiplicity of European countries and companies constructing the lines resulted in a diverse "system" of nine different gauges (indicated in Table 1 below). There are higher proportions of 1.435 and 1.000 meter tracks in areas north of the Sahara, while the 1.067 and 1,000 tracks are predominant in south of the Sahara. However, in each region other gauges cover substantial distances. There are also important mechanical and technical features which vary with each track, including coupling, wagon size, and braking systems.

Another effect of the hasty development was the inhuman conditions for the African workers. In "The Human Price of Development" (see p. 12) Mario Azevedo describes the deplorable sanitary and health conditions of the construction camps, as well as the tremendous toll in human lives.

TABLE 1

Gauge (meters)	North of the Sahara		South of the Sahara		Total Africa	
	Miles	%	Miles	%	Miles	%
1.435	6,492	74.2	288	0.7	6,780	14.0
1.067	-	-	29,778	74.9	29,778	61.5
1.050	679	7.8	-	-	679	1.5
1.000	1,254	14.3	8,121	20.5	9,375	19.4
0.950	107	1.2	190	0.5	297	0.6
0.760	-	-	463	1.2	463	1.0
0.750	215	2.5	-	-	215	0.5
0.610	-	-	140	0.4	140	0.3
0.600	-	-	701	1.8	701	1.5
TOTAL	8,747	100.0	39,681	100.0	48,425	100.0

Source: The Courier No. 56 July-August 1979, p. 79

FIG. 1

The railways in Africa

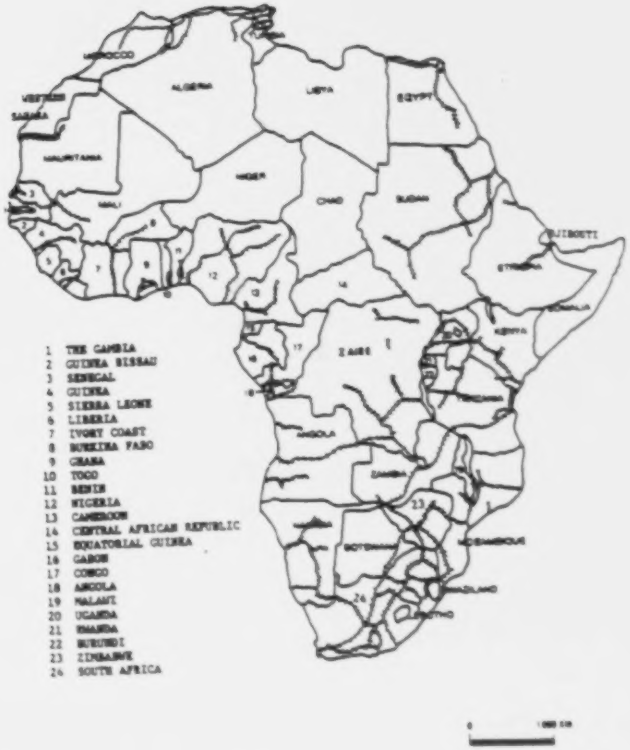
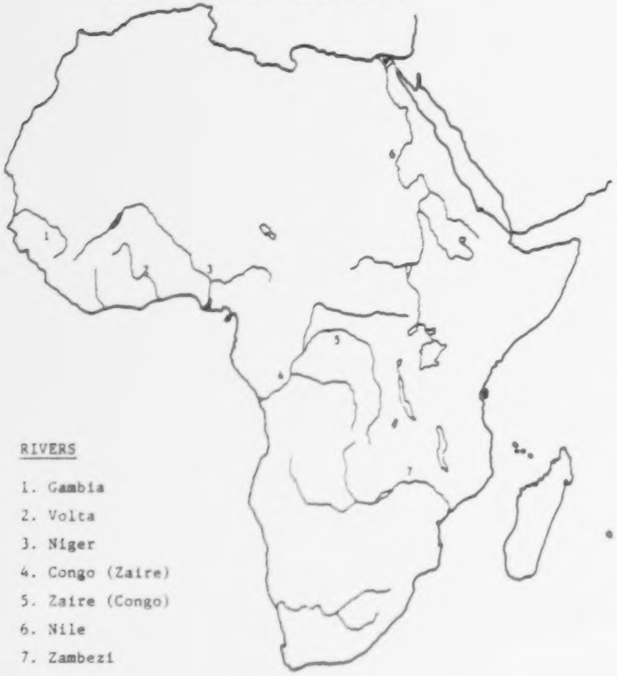

MOROCCO
WESTERN SAHARA
ALGERIA
LIBYA
EGYPT
MAURITANIA
MALI
NIGER
CHAD
SUDAN
DJIBOUTI
ETHIOPIA
SOMALIA
KENYA
ZAIRE
TANZANIA
ANGOLA
ZAMBIA
NAMIBIA
BOTSWANA
MOZAMBIQUE
SWAZILAND
LESOTHO
1 THE GAMBIA
2 GUINEA BISSAU
3 SENEGAL
4 GUINEA
5 SIERRA LEONE
6 LIBERIA
7 IVORY COAST
8 BURKINA FASO
9 GHANA
10 TOGO
11 BENIN
12 NIGERIA
13 CAMEROON
14 CENTRAL AFRICAN REPUBLIC
15 EQUATORIAL GUINEA
16 GABON
17 CONGO
18 ANGOLA
19 MALAWI
20 UGANDA
21 RWANDA
22 BURUNDI
23 ZIMBABWE
24 SOUTH AFRICA
0
1000 km

FIG. 2

MAIN NAVIGABLE RIVERS IN AFRICA



RIVERS

1. Gambia
2. Volta
3. Niger
4. Congo (Zaire)
5. Zaire (Congo)
6. Nile
7. Zambezi

The density of Africa's railway system is very low. There are only 48,500 miles of tracks (Table 1) compared with, for example, 186,000 miles of track in Europe. Figure 1 (p. 3) shows the uneven distribution of the system; 13,800 of the continent's 57,000 miles of track are in South Africa. Ten countries--the Gambia, Niger, Somalia, Chad, Burundi, the Central African Republic, Lesotho, Guinea-Bissau, Rwanda, Burundi, and Equatorial Guinea--have no national networks or international links whatsoever.

With the post-independence growth in economic activity, these inadequacies in the railway system pose a major problem. Exports from African countries have increased immensely, for example: 60% more cultivated crops than in the 1940's, similar rises in mineral exports--50% more copper, iron ore, manganese; 100% more cobalt and asbestos. Imports which form the basis of expanding agriculture, industrialization, and social development, have also increased, many of them in the form of heavy machinery, transport and construction equipment, bulky fuel imports. These can be more efficiently and more cheaply transported by rail. Yet while the volume of freight carried on African railways is currently four times what it was in 1940, there has been no increase in length of rail tracks, even decline in some areas. Contributing to the frequent breakdown of services are shortages of equipment, various technical and financial problems. As a result, there are daily incidents of congestion of imports and exports at ports such as Lagos, Dar es Salaam, Mombasa, and Beira.

Future developments in rail transport will emphasize:

(1) greater use of electrification from the expanding regional hydro-electric projects,

(2) standardization of rail stock and equipment to facilitate easy maintenance and repairs, and

(3) the development of techniques to enable easy switch from one gauge to another.

In spite of the low density, low capacity, and critical need for expansion and modernization, it must be pointed out that some improvements have taken place since independence of African nations. New railway routes have been built to link old lines and also join other forms of transportation, mainly waterways and roads. Some of these new routes have also linked neighboring countries together, thereby promoting easier flow of goods and people. An example is the construction of the line between the Kenya-Uganda railways and the Tanzania lines, called the Mrnazi-Ruvu connection. Perhaps, the most notable development in the past 25 years is the construction of the 1,100 mile Tanzam or Tazara line joining Zambia and Tanzania. This line reduced Zambia's dependence on the traditional import/export route through Zimbabwe during the Rhodesian crisis. The political and economic significance of this route explains why it is sometimes referred to as the Uhuru or "Freedom" line.

African railways are predominantly for transporting freight. However, they also play an important role in carrying passengers, a role that extends into the tourist sector. For example, between 1975 and 1977, 312 million passengers were served. The north African lines (Egypt, Morocco, and Tunisia), Abidjan-Mali line, and Mali-Senegal lines in particular transport passengers in comfort and at higher speeds. These intercountry services provide modern facilities like couchettes, restaurant cars, and air conditioning. Diesel power autorails which are replacing steam engines have resulted in speeds up to 55 miles per hour. Indeed, on the Abidjan-Ougadougou line speeds of 100 miles an hour can be attained.

The management of almost all the railway networks in Africa is coordinated by the Union of African Railways (UAR), an agency under the Organization of African Unity (OAU) and the UN's Economic Commission of Africa (ECA). The UAR has brought about several important changes including: 1) harmonized maintenance schedule, 2) adoption of compressed air brakes for increased safety, and 3) adoption of a common standard for specifications of rolling stock, coupling, and other technical matters. It also coordinates future developments in Africa. The extent of future development is shown by the expansion and modernization plans drawn up for the Transport and Communications Decade. This involves an additional 16,000 miles (26,000 kilometers) of tracks with average speed increasing from the present 30 miles per hour (40 km/hr) to 60 miles per hour (100 km/hr) by the year 2008.

Roads

This is the fastest growing mode of transportation in Africa. Their rapid expansion partly explains the slow rate of railway development noted earlier. Compared with the stagnation and decline in rail transport within the last 20 years, the length of roads has doubled in countries such as Kenya, Zimbabwe, Ghana, Ivory Coast, Cameroon, and Nigeria. This has resulted in two key features of transportation in Africa: 1) roads' absorbing some of the burden resulting from post-1950 economic expansion, and 2) a more specialized transport system. For example, bulky goods such as ores, fuel, coal, and heavy construction machinery are normally transported by rail, while transport of relatively light items and most passenger traffic is by road.

Unlike railways, roads vary significantly and may be classified as follows: 1) seasonal roads, mainly simple bulldozed tracts of earth which may be hard and dusty in the dry season, slippery and impassable during the rainy season, 2) intermediate or secondary roads, usually with tarmac or bitumen strip but narrow and susceptible to weather conditions; 3) major trunk roads with hard-surface, all-weather utilization.

In spite of the expansion in road development, the average road density in 1982 was far below the average of developing countries as a whole. Lateritic or gravel roads which are only passable during the dry season still constitute the majority of national road networks. This results in the cut off or isolation of a large number of food and export crop producing areas for much of the year.

Currently, there are several national, regional, and continental plans to expand and integrate the different road systems into major networks to facilitate interregional and intraregional mobility of commodities (trade) and people (labor and human resources). Among the large-scale continental projects are the Trans-Africa Highway systems. There are five such projects planned to be completed by 1990 (listed in Table 2 below). The first to be approved by the UN's Economic Commission for Africa in 1971 was the Mombasa-Lagos highway which would consist of about 3,900 miles (6,275 km) of bitumen surface all-weather construction. The aim is to link the West and East African port cities of Lagos and Mombasa in order to facilitate the movement of goods across the lengh of the continent. Land-locked countries would also benefit from being linked to additional ports with easier access to foreign markets. Major trunk roads are planned to radiate or connect with the highway within individual countries. The next highway to be built is the 5,700 mile (7,000 km) Cairo-Caberone route.

By the end of 1982 Nigeria and Kenya had completed 100 percent of their sections of the Lagos-Mombasa highway. Other completion rates were as follows: Uganda 62%; Cameroon 40%; Central African Republic 25%; and Zaire 5%. There appears to be a correlation between the completion rate and the highway's importance to the economy of the country responsible for the development of that section, rather than the general continental interest. It has been argued that the slow pace of the highway development was due to the absence of an effective administrative machinery. The establishment of the Trans-Africa Highway Authority in 1981 was aimed at accelerating the rate of road development. There are also long-range plans by the ECA which envisage the construction of four more such highways after 1990. Table 2 also shows these highways which include Tripoli-Windhoek (5,600 miles); Nouakchott-Cairo (4,900 miles); Ndjamena-Massawa (2,300 miles); and Beira-Lobito (2,100 miles). The total distance to be covered is emormous--over 62,700 miles of which nearly half, 48 percent, would be bitumen surface. As indicated in Table 2 all the mainland African countries will be connected to the network. This will truly facilitate economic development through the exploitation of resources, inter-African trade, inter-Africa tourism and the movement of people.

TABLE 2

THE TRANS-AFRICAN HIGHWAYS NETWORKS

Highway Projects	Countries covered	Miles
a. In progress		
Trans-Sahara	Algeria, Mali, Nigeria, Tunisia	5,125
Mombasa-Lagos	Kenya, Uganda, Zaire, Central African Republic, Cameroon, Nigeria	3,914
Dakar Ndjamena	Senegal, Mali, Burkina Faso, Nigeria, Cameroon, Chad	2,872
Lagos-Nouakchott	Nigeria, Benin, Togo, Ghana, Ivory Coast, Liberia, Sierra Leone, Guinea, Gambia, Senegal, Mauritania	3,073
Cairo-Gaborone	Egypt, Sudan, Ethiopia, Kenya,Tanzania, Zambia, Botswana	5,673
TOTAL		20,517
b. Planned		
Tripoli-Windhoek	Libya, Chad, Central Africa, Congo, Zaire, Angola, Namibia	5,603
Ndjamena-Massawa	Chad, Sudan, Ethiopia	2,287
Nouakchott-Cairo	Mauritania, Morocco, Algeria, Tunisia, Libya, Egypt	4,949
Beira-Lobito	Mozambique, Zimbabwe, Zambia, Angola	2,099
TOTAL		14,938
c. Feeder links		28,219
GRAND TOTAL		62,758

Source: The Courier No. 54, March-April 1979

Inland Water Transportation, Shipping, and Ports Development

Some of the largest and longest rivers in the world are found in Africa, and include the Nile, Niger, Congo (Zaire), and Zambezi. Their use for freight and passenger transportation, however, has been historically limited for a number of reasons, including:

(1) seasonal fluctuations in water levels, resulting from extreme seasonal variations in the rainfall;

(2) mud-filled lagoons, swamps, and sandbars causing navigating difficulties at estuaries where rivers enter the sea;

(3) numerous falls, rapids, and cataracts;

(4) floating material of uprooted trees and vegetation, particularly during the heavy rainy season.

Thus only sections of these rivers are navigable, as illustrated by the profile of the Zaire (Congo) river, navigable for only 85 miles inland from the coast because of a series of rapids and falls. Further upstream it becomes navigable for another 1,000 miles. The main navigable rivers are shown in Figure 2. (p. 3)

The transportation value of African lakes is similarly reduced by seasonal fluctuation of water levels. However, their development has also been held back by lack of investment in ports, landing stages, and ferries. An exception is the East Africa Rift Valley system of natural lakes, which has historically provided national and international transportation network for the countries of Uganda, Kenya, Tanzania, Zambia, and Malawi. Notable among these are lakes Victoria, Tanganyika, and Malawi.

Recent development of hydroelectric projects in Africa has produced man-made lakes which rank among the largest in the world. A few examples include Lake Nasser in Egypt, Lake Kariba in Zambia and Zimbabwe, and the Volta Lake in Ghana. The latter, for instance, covers an area of 3,275 square miles, providing more than 250 miles of transportation route which was nonexistent prior to the lake's formation. The maximum development of the transport potential of all African lakes lies in the future expansion of the regional and continental economies. Furthermore, if they are linked with feeder roads, their utilization should increase.

Shipping and Ports

Africa is heavily dependent on shipping especially because over 90 percent of foreign trade of raw material exports and manufactured imports is with industrialized regions in North America, Europe, and Asia. While improvement of other forms of transportration, primarily roads and railways, will promote intra-Africa trade, shipping is also expected to be a major mode for trade between African countries in the future.

In spite of the fact that international trade has been important for nearly two centuries, coastal relief of the continent provided only a few natural harbors. These included Maputo and Beira in Mozambique, Dar es Salaam in Tanzania, and Mombasa in Kenya, all on the Indian Ocean coast. On the coast of the Atlantic Ocean, natural harbors occurred in Freetown (Sierra Leone), Banjul (Gambia), Lobito, and Luanda (Angola). Since independence, almost every country with a coastline has built at least one harbor. Prior to this, countries without natural harbors but with sizable overseas trade had "open ports" where ships anchored two to five miles offshore. Cargo was then discharged into surf boats for the final journey to land.

Most of the vessels in Africa's overseas trade are owned by foreign shipping lines, particularly British, French, Portuguese, American, Greek, and Japanese companies. Some of the shipping lines have a long-established presence in Africa--for example, Elder Dempster Lines which has been operating there since the 1840s. There are, however, a number of lines owned by African governments or private companies such as Nigerian National Shipping Line (NNSL), the Black Star Line of Ghana, and the Compagnie Maritime Zairoise of Zaire. Not only are these lines owned by Africans but the vessels are wholly operated by African crew trained at such regional institutions as the Ghana Nautical College, which serves the whole West Africa region. Liberia occupies a unique position in international shipping. Without a shipping line of its own, it ranks first in flag carriers. In 1978, 893 tankers representing 26.8 percent of the world's total tanker fleet were registered in Liberia. (Japan followed with 11.2 percent). The number of cargo ships is even greater at 1,543 ships, accounting for 13.8 percent of the world cargo capacity (followed again by Japan).

The shipping industry in Africa has experienced significant modernization. One important area is the move to greater containerization. For example, the number of containers shipped per year between Great Britain and West African ports rose from 9,000 in 1975 to 30,000 in 1981. Containers provide greater security against pilfering, and speed up ships' turn-around, thus cutting down port costs. They also enhance trade with the hinterland of Africa. For example, the container train service from the port of Apapa to the container depot at Kano in Nigeria has opened up the export of a new crop, gum arabic.

Air Transportation

Prior to independence, air transportation in Africa had two main characteristics: 1) the airlines were operated mostly on regional rather than national basis; 2) flights were between African and European capitals with very little intra-Africa and domestic connections. Today virtually every African country has its own airline. The only regional airline is Air Afrique, jointly owned by eleven French-speaking countries (Central African Republic, Congo Republic, Ivory Coast, Benin, Burkina Faso, Mauritius, Niger, Senegal, Togo, and Chad). Acquired more for prestige than for economic reasons, the national airlines experienced substantial losses, most of them able to operate only with government subsidies.

Air transport costs more to provide than other forms of transportation. Such infrastructures as airports, runways, and navigational equipment require extensive initial investment and regular but costly maintenance for safe operation. The single most important items are the planes, involving high amounts of foreign exchange since most of the planes are leased from major foreign airlines or manufaacturers. Almost all the foreign exchange earned by the airlines is consumed by costs for aviation fuel, regular repairs and servicing abroad, and the leasing fees.

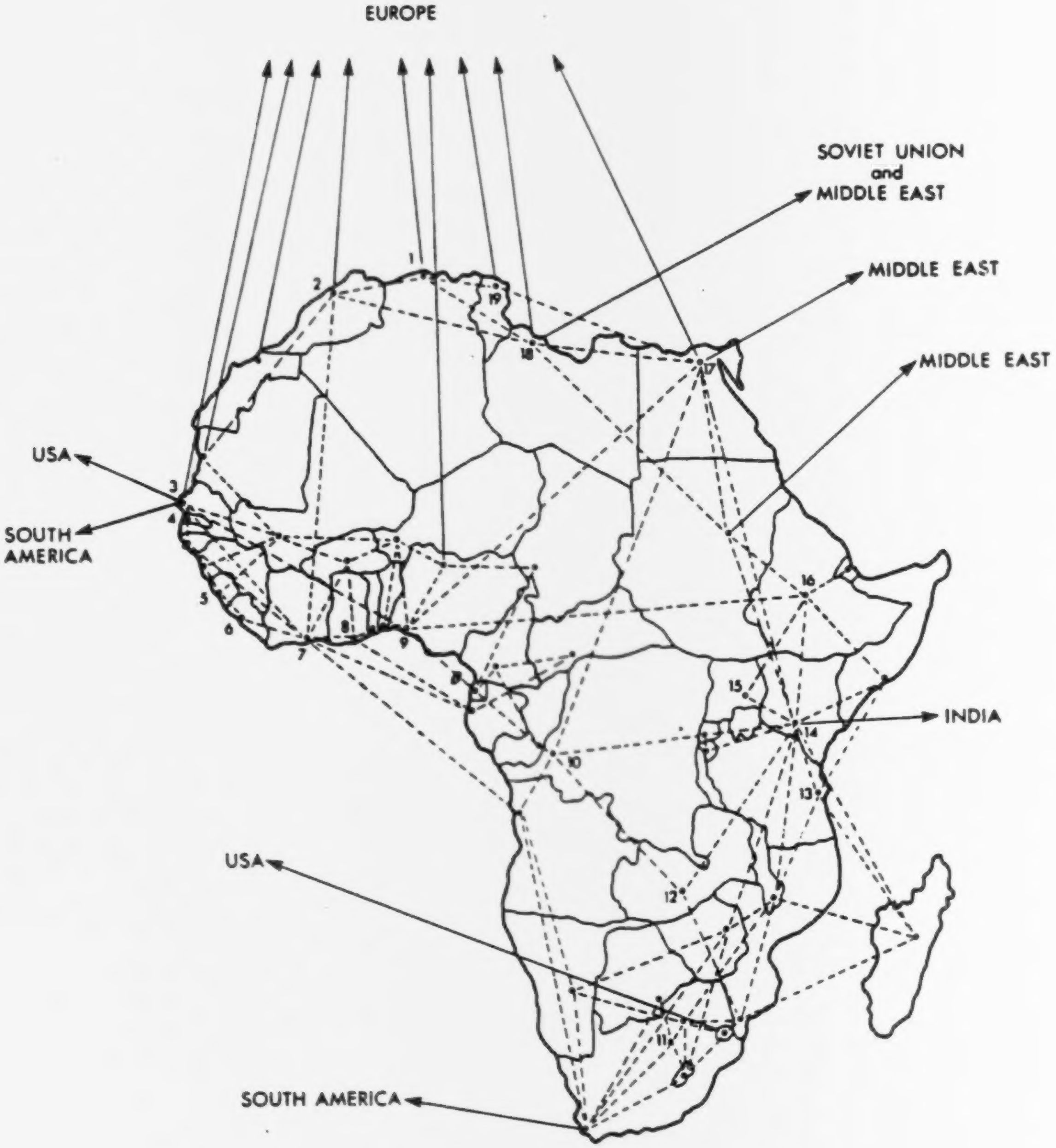
In spite of the losses, some airlines provide very vital services especially in large countries as well as in landlocked countries. When the port of Dar es Salaam was congested in 1977, the landlocked countries of Burundi and Zambia had to air freight their exports and imports in order to avert the total collapse of their economies. Similar congestions in 1978 at Lagos and Port Harcourt necessitated seven flights per week by Boeing 747 planes from Europe into Northern Nigeria in order to keep factories opened. The annual rate of increase in freight traffic for Africa is a very high nine percent.

Weekly or biweekly domestic flights are the only means of reaching remote and isolated communities in such very large countries as Zaire, Nigeria, and Zambia. Nigeria is considered to have one of the densest domestic air services in the world; for example, in 1979 Nigeria Airways had 29,910 domestic aircraft departures with 352,000 passengers. Air Zaire's figures were similarly high: 10,330 domestic aircraft departures with 499,960 passengers.

The role of air transportation in economic development of Africa is being more clearly defined. A two-year study completed in 1979 by the International Civil Aviation Organization (ICAO) identified 200 potential projects in sub-Saharan Africa primarily in agriculture, industry, and commerce which stand to benefit greatly from air transportation. For example, Africa's climate makes possible all-year cultivation of cut flowers which have a high retail value, particularly in western Europe where it amounts to $3 billion a year. With air transport development Africa could obtain a share of this market.

FIG. 3

AFRICA'S INTERCONTINENTAL AIR TRANSPORT NETWORK


EUROPE
SOVIET UNION
and
MIDDLE EAST
MIDDLE EAST
MIDDLE EAST
USA
SOUTH AMERICA
INDIA
USA
SOUTH AMERICA
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1. Algiers
2. Casablanca
3. Dakar
4. Banjul
5. Freetown
6. Monrovia
7. Abidjan
8. Accra
9. Lagos
10. Kinshasa
11. Johannesburg
12. Lusaka
13. Dar es Salaam
14. Nairobi
15. Kampala
16. Addis Ababa
17. Cairo
18. Tripoli
19. Tunis

Adapted from Africa magazine No. 52 Dec 75 p. 92

Tourism has produced substantial increase in air traffic from western Europe and North America. Countries which have benefited the most include Morocco, Tunisia, Egypt, Senegal, Ivory Coast, Kenya, Zimbabwe, and South Africa--all with fairly developed or developing tourist industries. Foreign airlines with high frequency weekly schedules in Africa include mostly European airlines like British Airways, British Caledonia, Lufthansa (German) Airlines, KLM Dutch Airlines, Alitalia, Swiss Air, and UTA (French) Airline. Pan American Airlines has been flying into major African destinations for a long time, and in fact held a monopoly on the trans-Atlantic route from New York to West Africa until a few years ago when Nigeria Airways was granted landing rights in the United States. Other international airlines operating to Africa but with less frequency are Aeroflot (Soviet) Airlines, Scandinavian Airlines, VARIG (Brazilian) Airlines, and Air India.

While most African countries have an airline, half of the lines are very small due to the high operation costs mentioned earlier. For example, Royal Swazi Airline operates only one plane. A number of airlines which were established more than twenty-five years ago immediately after independence of the respective nations are fairly large, serving several domestic points, linking numerous African capitals as well as points in Europe. These include the airlines of Ethiopia, Ghana, Kenya, Nigeria, South Africa, Zaire, Zambia, Zimbabwe, and all the North African countries.

The combination of foreign and African airlines operating on the continent has resulted in a very good network between Africa and the rest of the world as shown in Figure 3. (p. 9/124)

In spite of this development several problems and obstacles exist, particularly with internal or intra-Africa networks, which can still be decribed as very inadequate and chaotic. Frequently, it is easier or even necessary to fly to Europe, or to wait for several days for a connection from a point in West Africa to an East African destination, or even a destination in neighboring West Africa. As in the case of the other forms of transportation, while transport development facilitates economic development, the reverse is also true. For example, the Ivory Coast and Nigeria have become major stopover points for airlines operating in Africa, due to their increasing importance to businesses in Europe and North America. As other countries improve their economies, air traffic should increase, thus eliminating the need for connections through Europe.

Financing Transport Development

Investment requirements for transportation extend beyond the physical construction, for example, of roads, rail lines, or airports. In the case of road transport new roads have to be constructed, then maintained regularly; bridges have to be built. Adding the necessary investment in automobiles, auto servicing, import of petrol and petroleum products, total road transportation costs for individual countries are phenomenal. As indicated in Table 3, the 43-mile section of the Trans-Sahara highway in Algeria would cost $10.5 million at 1978 prices and the total for the four Trans-Africa highways would amount to $665.9 million. This does not include cost of maintenance, repairs, automobile/trucks, and petroleum imports. Given the absence of domestic capital, external capital supports most of the transport development program in Africa. Development agencies such as the World Bank have funded substantial numbers of projects. However, bilateral agreements have played independent roles, as in the case of the Chinese aid for the Tazara construction, and the Japanese loan for Zaire's longest suspension bridge (in Africa) over the Zaire river, which was completed in 1983.

TABLE 3

Sectional Costs of Highways

Project	Miles	Cost est. No.$000
a. Trans-Africa Highway		
Algeria: Tamanrasset	43	10,500
Algeria: Point Y-Niger Border	217	61,250
Algeria: Point Y-Mali Border	248	70,000
Niger: Arlit-Algerian Border	110	30,975
Mali: Kidal-Algeria Border	124	30,000
Mali: Kidal-Gao	223	54,000
TOTAL	965	256,725
b. Mombasa-Lagos Highway		
Uganda: Mityana-Fort Portal	149	28,920
Uganda: Equator Road-Kasindi	25	4,860
Zaire: Kisangani-Kasindi	513	161,000
Zaire: Kisangani-Banabia	78	37,991
Central Africa Rep: Bambari-Sibut	121	23,400
Central Africa Rep: Bangui-Bossembele	91	14,700
TOTAL	977	270,871
c. Dakar-Ndjamena-Highway		
Burkina Faso: Feda N'Gourma-Foetchango	105	16,900
Niger: Foetchango-Niamey	74	12,900
TOTAL	179	29,800
d. Cairo-Gaberone Highway		
TOTAL	609	108,500
GRAND TOTAL	2,730	665,896

Source: The Courier No. 54, March-April 1979

Regional Cooperation and Transport Development

The transportation sector usually benefits from integration or cooperation of countries in the same region. For example, the East African Economic Community which came into existence in 1967 provided for the collective operation of regional public services in the three-member countries of Kenya, Tanzania, and Uganda. Among the services were the East African Airways, Railways and Harbors, and the East African Road Transport. The collapse of the community in 1977 led to establishment of each of these transportation services in the individual countries, resulting in much duplication. In late 1983 attempts began to recreate the regional community. The Economic Community of West African States (ECOWAS) has four specialized commissions, one of which is the transport, telecommunications, and energy commission. The sixteen-member countries of ECOWAS are Benin, Burkina Faso, Cape Verde, Gambia, Ghana, Guinea, Guinea-Bissau, Ivory Coast, Liberia, Mali, Mauritania, Niger, Nigeria, Senegal, Sierra Leone, and Togo. In southern Africa the regional organization known as the Southern Africa Development Coordinating Conference (SADCC) includes the countries of: Angola, Botswana, Lesotho, Malawi, Mozambique, Swaziland, Tanzania, Zambia, and Zimbabwe. SADCC's aim is to develop all aspects of the regional economy; however, transportation is seen as the most critical sector because of the dominance of a southern Africa country not in the regional organization.

While most countries agree that regional integration should accelerate the development of new transportation, political conflicts in various parts of the continent have had destructive effect on the transportation system, especially in rural areas of Africa. The 17-year war in southern Sudan which ended in 1978 for example, resulted in the total collapse of transport infrastructure in vast areas. During the 15-year Zimbabwe crisis from 1965 to 1980 the almost daily bombing attacks included destruction of rail lines and bridges vital to national survival. Similarly, during the liberation wars of Angola and Mozambique numerous roads, bridges, and rail lines such as the Benguela line in Angola were destroyed. Part of the reconstruction programs in these recently independent countries is to rebuild these networks. This is at a very high cost, and at the expense of the limited resources available for other social services such as schools, health facilities, and good drinking water.

Summary

For such a wide topic dealing with a huge continent this brief survey can only be an introduction, necessarily omitting dicussion of many important aspects such as shipping, port development, air transport problems. While much has been accomplished in the last twenty years, much more is necessary to meet the enormous needs of the continent. A key problem is the overall lack of a support infrastructure. For example, substantial amounts of foreign exchange are wasted annually to replace broken down stock, some of which may be less than a year. Sometimes all that is required is a new clutch plate, a U-joint, or gearbox. This means that in addition to new roads, air fields, ports, and rail lines, technical education for proper maintenace is equally, if not more, important in transportation development for Africa.

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THE COLONIAL CITY IN AFRICA

David Prochaska

> Take an imaginary walk in the Moroccan city of Fez. Ostensibly to preserve the old city (medina), the French new city (nouvelle ville) was built several miles away. With buildings dating mostly from the 1930s, the pale Italian-yellow plaster peeling, the wrap-around porches derived from Art-Deco look-alike, the wide boulevards divided by narrow strips of what probably started out as grass but which has long since been taken over by weeds, it all arranged in rectilinear grids of squares and oblongs, new Fez has always struck me as one of those planned cities which never filled up quite according to plan so that today it has a half-deserted, even melancholy air about it.
>
> From the new city to the old medina is far enough that you pretty much have to drive. The medina is declining rapidly and becoming a showplace of leftover artisanal crafts practiced on the margin of modern society rather than forming the vital center driving precolonial Morocco. But Fez has not yet been rendered predictable by tourism. Part of its allure is knowing that you can still get lost easily, that you can still stumble on living bits of the past in the present: the brassworkers loading donkeys in a tiny square, the Moorish cafe on the corner half-shaded by a dusty palm tree, the elderly Muslim sitting in a half-lotus opposite the Qarawiyin mosque counting his prayer beads.

How do we account for, or explain, cities such as Fez and others similar to it in Africa? Generally speaking, social scientists and others describe them as either "pre-industrial" or "industrial" cities. By "pre-industrial" they mean cities which are based on handicraft industries, where products made by artisans are sold in bazaars or suqs, and inhabitants are segregated into neighborhoods of certain ethnic, religious, cultural and occupational combinations. Social scientists label "industrial" those cities which are based on a modern economy of heavy industry and manufacturing, where residential segregation tends to occur along lines of economic class.

However, these two approaches fit better cities in the Western world, for which they were originally developed, than they do cities in Africa and elsewhere in the Third World. Neither the pre-industrial nor the industrial city model explains adequately such Third World urban phenomena as the primate city which dwarfs in size and importance surrounding towns and cities, the combination of pre-industrial fertility and post-industrial mortality, the ubiquity of squatter settlements, and most importantly, the fact that industrialization and economic growth have not accompanied urbanization. In short, cities in Africa and elsewhere in the Third World today are neither pre-industrial nor industrial, but instead combine features of both.

Another approach which corresponds better to the realities of African cities is the idea of the colonial city. Contemporary African cities like Fez differ fundamentally from Western cities due to the manner in which African and European societies interacted with each other in the past, that is, as a result of European colonialism in Africa. Briefly stated, the colonial city is a phenomenon linked primarily with European expansion into Africa, as well as Asia and Latin America, since 1500. Moreover, such cities have passed through at least three different historical stages, each stage of which constitutes a variety of colonial city. Thus: 1) the proto-colonial city is the urban form which occurs in a situation of culture contact prior to the mid-eighteenth century, 2) the colonial city proper is associated with the heyday of colonialism, 1750-1950, and 3) the post-colonial city constitutes a former colonial city in which colonial structures and patterns still predominate. Let us consider in turn each of these colonial city types in Africa.

Proto-colonial cities were built by Europeans when they first ventured beyond the north Atlantic and the Mediterranean in the fifteenth and sixteenth centuries. For example, the Portuguese founded Ceuta on the coast of Morocco as early as 1415. Intent upon trade, it is no coincidence that proto-colonial cities tended to be port cities. The physical shape these proto-colonial cities took derived from their primarily economic functions. At one extreme, particularly along the north African coast, the European warehouse and fort occupied a small area rigidly segregated from the rest of town. At the other extreme, Europeans founded entirely new cities. It is worth recalling, moreover, that it was indigenous societies, usually agrarian empires centered inland, that were dominant in the early stages, and not European intruders isolated in their coastal beachheads.

For proto-colonial cities to evolve into full-blown colonial cities political, technological and economic conditions had to be altered. Formal political control was necessary but not sufficient. Technological innovations were introduced: railroads to transport minerals and agricultural products to the coasts, steamships to take these same goods to Europe. The rural economy was transformed by agrarian capitalism; property relations were altered, land was converted into a commodity, and cash crops were introduced so that the colonial economy became oriented increasingly towards international export trade. Colonial cities played a key role in this entire process (usually termed the expansion of the world economy) since they constituted transfer points through which agricultural and mineral goods (coffee, cocoa, cotton, gold, diamonds, copper) were funneled to Europe, and European manufactures (cloth, kerosene, sewing machines, bicycles) were channeled to the colonies.

Not surprisingly, these and other changes occurring outside colonial cities had important repercussions inside. The economies of rail transport and rising construction costs of technologically advanced port facilities engendered the growth of so-called primate cities, outsized colonial cities which dwarfed in size and importance surrounding towns. Cairo in Egypt, Tunis in Tunisia, and Casablanca in Morocco are all primate cities. As nodal points of the growing world economy, colonial cities came to be based more on retail trade and commerce, the tertiary sector, than on heavy industry and manufacturing, the secondary sector.

The occupational structure of colonial cities reflected in turn this commercial rather than industrial function. European colonizers tended to monopolize positions as skilled workers, foremen and managers, and predominated also in the colonial administration and liberal professions (lawyers, doctors); colonized Africans gravitated into semiskilled and unskilled jobs. Thus, different economic occupations tended to be monopolized by different racial and ethnic groups. This trend was exacerbated further by the admixture of people who occupied intermediate economic niches in which they acted typically as brokers, go-betweens, and middle-men, but who were otherwise set apart from both native Africans and Europeans by ethnicity, race, religion, and culture. Indians in eastern and southern Africa, and Jews in northern Africa comprise such intermediate or "stranger" groups. Mixed together, the heterogeneous peoples of the colonial city has led some commentators to term the society they created a "plural society." Certain implications of the plural society notion are questionable, but the plural nature of the colonial city is everywhere evident. In writing about Kampala, the capital of Uganda, an anthropologist describes, with certainly excessive and perhaps objectionable rhetoric, "the juxtaposition of the Negro, Bantu-speaking plaintain-eating, skin-wearing ancestor worshiper with the European Caucasoid, English-speaking, beef-eating, trouser-wearing Christian, and with the Indian, Gujerati-speaking, vegetarian, curry-eating, dhoti-wearing Hindu."

Class and ethnic differences reinforce each other to make colonial cities highly stratified. Frantz Fanon's statement that in the colonies "you are rich because you are white, you are white because you are rich" overstates the situation, but not by much. Pronounced residential segregation exemplifies, moreover, rigid social stratification. Not all residentially segregated cities are colonial, but all colonial cities are segregated residentially. Furthermore, such stratification projected spatially generates a distinctively colonial pattern of urban morphology, layout, and land use. As a rough-and-ready classification schema only, we may distinguish the following varieties of colonial urban morphology: new cities founded by Europeans in Africa (Abidjan, Harare, Kinshasa, Lusaka, Nairobi), European towns set alongside and often dwarfing preexisting African settlements (Lagos, Ibadan, Douala, Kampala, Algiers, Tunis, Cairo, Casablanca), and physically separate but connected European and African cities (Kano, Zaria, Fez).

Colonialism in the city is also manifested in a distinctive colonial urban culture. The culture of the colonizers represents not simply a transplant of native European stock, but rather a hybrid variety which grafts on selected indigenous African cultural forms. At base, however, the raison d'etre of the colonizers' culture remains the cultural reproduction of the dominant colonial worldview. This culture of the colonizers was elaborated most complexly in the settler colonies of South Africa, Zimbabwe, Kenya, and Algeria. The culture of the colonized Africans consists also of an amalgam, but one formed against the backdrop of colonial reaction and resistance. The form this reaction took eventually was nationalism, a fact which has been recognized widely and studied extensively. What requires elucidation, however, is the historical process by which colonial cities acted frequently as the foyers in which such cultural resistance was first formulated and later implemented. The Nairobi crowd protesting Harry Thuku's 1922 arrest and the urban Moroccans demonstrating against the French effort to set Arabs against Berbers by issuing the Berber dahir of 1930 were not yet demanding full independence, but surely the significant point is that their actions occurred not in the countryside but in the city, and moreover, among a generation that had come of age in the colonial city.

With the end of formal colonial rule and nominal national independence, contemporary African cities are not likely to be described as colonial creations. What is striking about such post-colonial cities, however, is not how much they differ from colonial cities, but how much they continue to resemble them. From their plural nature to continued residential segregation, from ethnic occupational specialization to the overdeveloped tertiary economic sector, the key to understanding post-colonial cities in Africa is the continued persistence of colonial structures and institutions. In short, this persistence of colonial patterns in the post-colonial African city attests to the fundamental changes wrought by colonialism in the colonial African city.

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An African City: Contrasting Cultures, 11 minutes 1970. Color film shows contrasts of culture, life style and economic well-being in two different areas of Abidjan, Ivory Coast.

Ibadan: An Introduction, 24 minutes 1972, color film. One of a trilogy of films on Ibadan, a Nigerian city historically associated with the Yoruba people, today a mix of contrasting cultures, occupations, ideas about "development."

Environmental Awareness in Rural Africa

Hubert M. Dyasi*

"Umhlaba yimpilo yethu, wonge" is an exhortation printed on government stationery in Swaziland. It calls on people to conserve the land because it is the source of our health and livelihood. In that part of Africa as well as in West Africa, sensitivity to, and action on behalf of, the environment is not a recent phenomenon. Before the arrival of Europeans, Africans in Southern Africa had practised strip mining but they always refilled the stripped area to prevent land degradation and soil erosion as well as to restore the earlier beauty of the land. In the semidesert areas in Chad, Somalia, and Botswana traditional rural inhabitants were not only very knowledgeable about the flora and fauna found in their environment but were also acutely sensitive to the needs of their tender existence.

In the Kalahari (Kgalagadi) region, to select just one example, an outsider might be struck only by the sun's heat, the wind, dry acacia and grass, and by the absence of a large variety of animals. But the inhabitants know in detail the interdependence of living things in the semidesert environment--the "honey diviner," a local bird, is never attacked or killed because through its song it leads the people to beehives, and the inhabitants always reward it by giving it a portion of the honey which is essential to its livelihood; likewise, ostriches are treated like egglaying hens because their eggs are used for nutritional purposes, and the eggshells for storing scarce water underground to prevent evaporation, but some eggs are always left in the ostrich's nest for the species to continue multiplying. In general, the people of the Kgalagadi would not exceed essential consumption proportions necessary for their mutual life with their environment.

Environment awareness was evident also in the production of technological and cultural artifacts. In some of the forest areas of West Africa, tools such as the pick, hoe, and axe continued to be made of stone long after the adoption of metal tools in the savannah areas to the north. This was the case also in Nigeria long after iron agricultural tools and the production of wrought-iron sculpture had appeared. While this continued production of stone tools was due to the technicians' appreciation of the value of cleavages of the local rock which made it easy for fashioning axes, it was also most certainly influenced by the inhabitants' knowledge that the local iron ore was not suitable for making the heavy tools essential in the mining of gold.

Building construction in old Zimbabwe adapted to the local environment. Absence of mortar and the use of extra-wide bases and of flat slabs helped to prevent sliding by giving greater stability to the wall--a common phenomenon in the Zimbabwe region--by spreading out on the ground and thus reducing the pressure exerted by the walls. In addition, foundation trenches and coursing employed by the builders provided needed stability.

Today's African rural settlements illustrate not just action on behalf of the environment but simultaneous benefits to human beings. Aerial photographs collected recently (1975) by an African Environment Program show that these settlements are propitiously inserted in the natural environment to facilitate human activities. From the photographs can be seen, for example, thorny fences marking cattle trails and cultivated terraces; it is clear also that the use of materials from the local environment extended to the construction of homesteads e.g., use of stones, local earth mixtures and plant hedges, of reed stems or palm ribs or bamboo or eucalyptus wood or other types of materials depending on suitability and availability. In the savannah areas thatched roofs were also useful in keeping indoor temperatures low during the hot season and comparatively warm in the cold season.

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The Africans' interactions with the environment were holistic, i.e., they integrated the physical and biological aspects of the environment with the social and cultural. In forest areas, for example, sacred woods serve as a nature reserve as well as a learning resource in the education of the youth in nondestructive ways of utilizing the environment and in balancing human needs against environmental requirements. The "slash-and-burn" practice in agriculture is a useful means of returning to the soil some of the nutrients which were taken up by the vegetation during the growing season. This practice, however, is known to lead to diminished soil fertility if not accompanied by shifting cultivation. In slash-and-burn shifting cultivation, a site that is about ten years old is cleared by cutting down the vegetation in the first half of the dry season, then leaving it dry in the hot months that follow. When dry, the vegetation is burned and crops planted. The vegetation is left to grow again after harvest time and the next cycle begins when it is time to clear the fields by cutting the vegetation. After a few years, the farmer selects another site for a farm leaving the first one to lie fallow, for ten years sometimes. The fallow period allows the soil to recover. The cycle of agricultural activities and change of farm sites very often is used to determine the age of a child and lengths of the suckling period for mothers and, therefore, spacing of births. The holistic view is preferred in today's environmental studies programs.

As is well-known, however, the situations described above have been changing. Thatches have been replaced by long corrugated sheet metal which creates unbearably hot conditions in the houses during the hot season and leads to rapid heat loss in the cold season. In the grassland areas animal production for market has grown to replace the tender care of pastureland and has led to overgrazing and predictable depletion of valuable resistant species. Rigid patterns have appeared in human settlements, economic activities, utilization of arable and pasture areas, and in social and cultural structures--all not always to the advantage of either rural inhabitants or the environment.

At the present time there are few attempts by national governments to restore a sense of balance in the rural Africans' interactions with the total environment. Their focus is the involvement of the rural dwellers themselves in the regeneration of appropriate knowledge and skills present within the rural communities. Governments request rural inhabitants to furnish information on their livelihood activities which relates to kinds of problems they face, explanations of causes of the problems, sources of advice used, and the nature and explanations of modifications made in the livelihood activities. Early reports indicate clearly that environmental issues are paramount in the inhabitants' minds as, indeed, are subsistence considerations.

As information on useful conservation principles and practices becomes available from the rural dwellers themselves, it could be taken into account in policy issues relating to development and could be incorporated into environmental studies courses in the formal school system. Such action is underway in several African countries where the role of the school as a powerful vehicle in the retrieval of African skills and values is recognized. It is being undertaken to answer the charge that in the formal system of education in Africa "traditional cultures lose all reality" in the face of "foreign syllabuses, methods and teaching media."

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HOW SOME CHILDREN IN AFRICA CLASSIFY "INSECTS"

by Hubert M. Dyasi

There is a variety of criteria for classifying things. One criterion most commonly used is the appearance of an object, how it looks to us. For example, we can separate or combine a number of objects on the basis of color (e.g. red, blue, brown, etc.) or according to shape (e.g. round, square, triangular, and so on). In general these are instances of a perceptual criterion.

Things or objects can be grouped on the basis of what one can do with them or what the objects do. Under this criterion one could put car and train in one group because both are means of transport. Similarly one could put rice and beef in a group because they are things we eat. In a general sense, this is the criterion of function.

African children - like children in other continents - can classify or group objects using a number of criteria they select beforehand. The interesting thing, however, is that because the criteria may vary from place to place, one has to observe whether children can shift from one criterion to another.

A child in Sierra Leone, West Africa, was given some objects and asked to divide them into groups. Here are his groups:

(1) corn seed, pencil - yellow
(2) bean plant, grass - green
(3) candle, chalk, egg - white

He was told be had grouped the objects according to color and was asked to think of another way in which they could be arranged. He arranged them this way:

(1) chalk, pencil - things to write
(2) bean plant, grass - plants
(3) egg, corn seed - things to eat
(4) candle - to light

Clearly this child can shift from the perceptual criterion to that of function (or usage). In other words, he understands that there is a basis for assigning things to groups.

Children in African communities develop many of these concepts directly from their environment. A child is helped along by other children and by adults in the community through observation and quite often through games which encourage them to increase their store of knowledge. A popular game in this regard in some parts of Eastern and Southern Africa is called "Unawajua?" (in kiSwahili) or "Uyazazi?" (in isiXhosa). Both words mean "Do you know them?"

One person would start the game by asking, for example, "Do you know plants?" and a respondent would say "Yes, I know plants." The game would progress in a question and answer sequence such as:

"What plant do you know?"
"I know umNga (acacia species)?"
"How do you know it?"
"By its thorns and small leaves."
"How else do you know it?"
"See its beautiful white flowers in December."
"How else do you know it?"

The conversation can go into minute details about the subject of interest and can cover a variety of subjects. Very often the children demonstrate their knowledge of biology in this way. A teacher used this method in a grade three class in East Africa and got the following ways of classifying "insects." (In the language used by the children the word for insect includes some small animals not classified as insects by scientists).

1. insects which live communally
   wasp (londoza), white ant (nchwa), small black ant (nyenyele), bee (nyuki), safari ant (siafer), large black ant (chunguchungu),

2. insects which make "honey"
   bee, butterfly (kipepeo), wasp

3. insects which do not bite
   mantids (q-Desemba), ant-lion (fukufuku), butterfly, leaping insects (sia)

4. insects with three parts
   wasp, hot-water ant (majimoto), bee, safari ant

5. insects which live underground
   small black ant, white ant, anti-lion, and others

6. insects which love living in trees
   hot-water ant, white ant

7. insects which are attracted by light of lamp
   winged termite (kumbikumbi), green grasshopper (senene)

A large number of other criteria were used. Here are additional ones:

wingless insects
safari ant, hot-water ant, black ant, spider (buibui),
centipede (tandu)

insects with six legs
green grasshopper, safari ant, wasp

insects which live in houses they have built themselves
bees, white ant, winged termite

Other criteria used by the children were eyeless insects, insects that eat cloth and paper, insects which build houses of mud, insects with no legs (the children mentioned earthworm in this group), insects with wings.

The children who furnished the criteria and the examples above were in the third grade. When questioned further, they went on to subdivide one type of "insect" - the spiders. They described five kinds of spiders:

1. spiders that build and live in people's houses - they live in corners, are long and have thin long lesg, and their houses are small in size compared to those of other kinds of spiders;

2. spiders that build their houses on trees - the houses are much bigger than those of the first kind and are strong enough to withstand rain and wind; they are built on small branches of trees and the threads are more closely knit, many, and more sticky than those of the first kind; the spiders hide themselves from their enemies;

3. spiders which build in holes - these spiders are large with short legs;

they may be grey or yellow but usually they are red; the houses has a cover which the spider uses to protect itself against rain and

4. Spiders which build in the air - they are usually set between two trees or houses or from a tree to the ground; the threads are very strong; the spider usually hides in one corner and comes out fast along a thread it feels vibrating; the houses are easily destroyed by rain or wind;

5. very big spiders with a frightening appearance - they have hairy bodies, black eyes, and long and strong legs; their colour is light grey; they are found in holes of tree barks; if you try to catch it, it raises its front legs and its head in a fearsome way; this spider does not produce thread at all.

These criteria, of course, might not be used universally in Africa or even throughtout The important point, however, is that these children seem to have a great deal of knowledge about living things found in their environment and one could ask how they got to know about these things. Another point to note is that the knowledge these children have is already organized although the criteria are not always the same as those used by scientists. That does not matter either since these children already recognize that the same living things can be classified in several different ways depending on the criteria selected.

Reference. Handbook for Teachers. Science Education Program for Africa, Accra, Ghana 1978.

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Learning About Simple Soldering in African Schools

by Hubert M. Dyasi

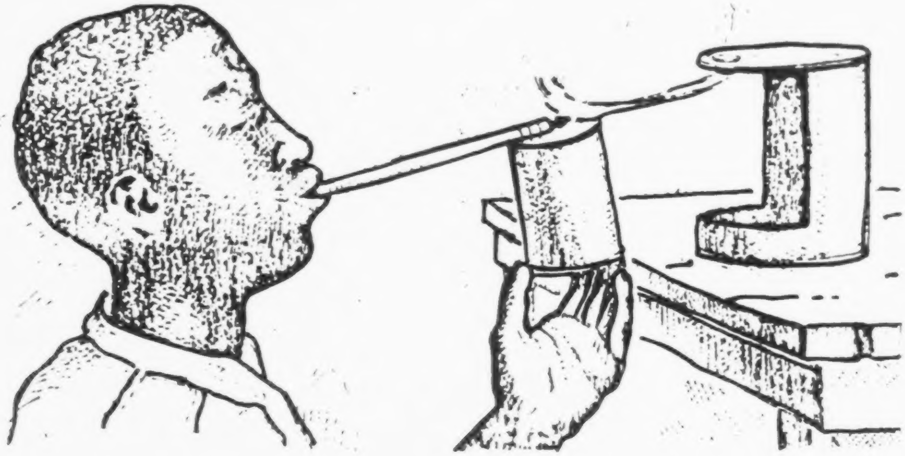
In many places in Africa craftsmen play an important role in the life of people living in urban areas or in large villages. The usual crafts include tinsmithing, goldsmithing, general metalwork, and woodwork. A large number of basic "commodities" used by the majority of urban workers are produced or repaired by local craftsmen or artisans.

Some of the processes and skills employed by craftsmen have been introduced to formal schools in Africa to teach children the technology as well as the science involved in the crafts. The introduction of the crafts in the schools is very useful because that knowledge may be helpful to those children who might not continue schooling beyond the elementary school and also cannot find employment. They could support themselves by taking on mending jobs or by working with experienced craftsmen. The practice is useful also for those children who will study science and technology at the secondary school level. The early experiences would provide a concrete knowledge base for the understanding of the scientific concepts involved.

"Soldering" is one of the most convenient technologies to use in African schools for this purpose. Here are some activities that are most commonly carried out:

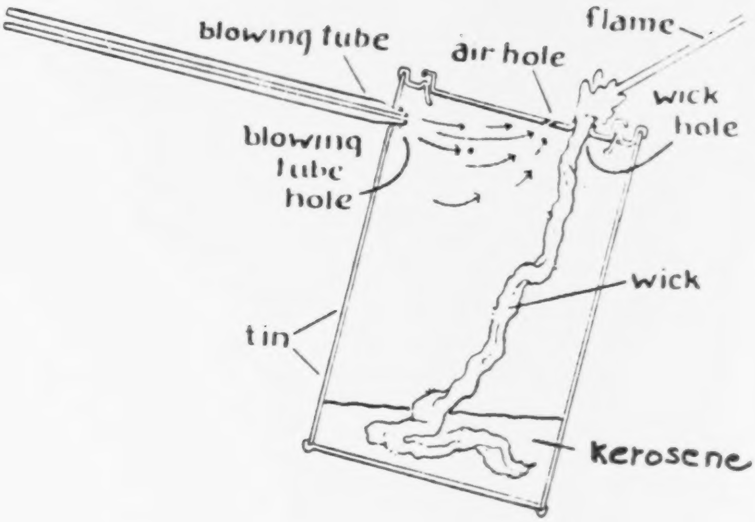
I. Children make torches for heating metal.

It is necessary to have something with which to heat substances to be used. Simple heating torches like the one shown below can be made.

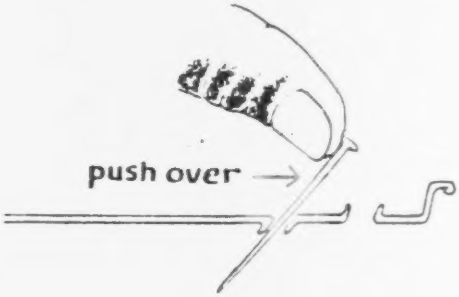


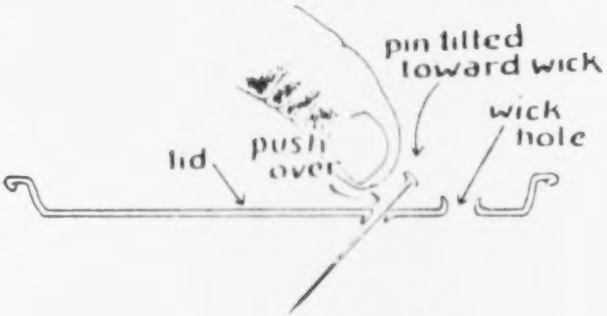
Another type of torch can be made using the following materials: one tin with removable top; a reed or plant with hollow stem; cloth from which to make wick. Other materials are nails of four different sizes (about 5 cm., 6½ cm., 10 cm., and 15 cm.), straight pins, hammer, and a knife or razor blade.

Make three holes in the tin--one for the blowing tube (hollow reed), another for the wick, and a third hole for air, as shown in the diagram which follows.

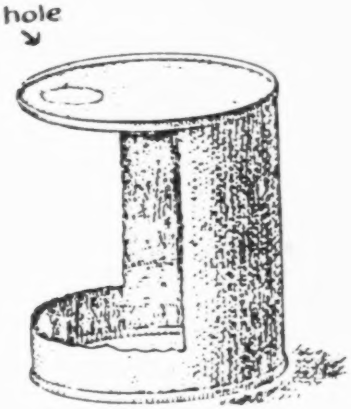

flame
blowing tube
air hole
wick hole
blowing tube hole
wick
tin
kerosene

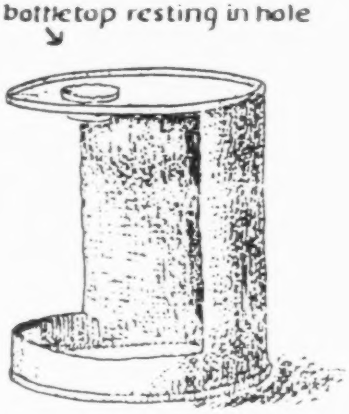
The hole for the wick should be round. To make it, first hammer a small nail through the top, then the next bigger, and so on until the desired size has been achieved. Use the same method for making the hole on the side of the tin until the blowing tube just fits. The air hole must be very thin and made in such a way that air will flow from it directly to the flame. Use a pin to make the air hole. The diagram below illustrates a way of making an air hole.




pin tilted toward wick
wick hole
lid
push over

Before children start using the torches for soldering, they heat a variety of substances to learn what happens to them. For this purpose they need heating "stands." Cut off a portion of a metal tin as shown and make a hole as shown below. The hole should be made to just fit a soda bottle top into it. A flame can then be pointed at the bottom of the bottle top.





It is important for children to use their torches and stands to heat a variety of substances. This gives them practice in using the torches, but it also enables them to observe and learn about the effects heat has on different substances. They could observe the effects of heat on sugar, corn or rice flour, candle wax, fat, and various metals. From these experiences they can learn about phase change.

Then they are ready to learn about joining pieces of straw using melted wax. After learning to join pieces of straw, they can learn to join two pieces of metal (tin) using solder. With children it is better to use "solder wire." After they have learned to join small pieces of tin, they can try joining pieces of other types of metal to see whether it is equally easy to join different kinds of metals.

Soldering is a very useful skill to learn in Africa because it is used to make paraffin or kerosene lamps which are used widely. One employs it also to mend tin cups, dishes, and other useful household articles. Of course, children also encounter basic scientific concepts while practicing the skill.

CAUTION:

Use of open flames in schools is controlled by regulations. The teacher must check the regulations in force before introducing open flames.

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TRADITIONAL HOUSING IN AFRICA

by Edna G. Bay

Like many other countries of the world undergoing rapid industrialization and urbanization, African nations are working to provide adequate housing for increasing numbers of migrants to their major cities. Western-style apartment blocks are rising quickly, though many newcomers still build temporary shelters of boxes, crates, and other salvaged materials. Meanwhile, cement and corrugated metal are rapidly transforming the building of houses in smaller towns and in the countryside. Yet even as African countries seem bent on an unquestioned adoption of Western building technology, many architects and planners are calling attention to traditional building techniques and expressing concern for the loss of a viable and suitable African technology. They point out, for example, that modern thin-walled houses with broad expanses of glass require air conditioning, which is both expensive and wasteful of scarce fossil fuels. Traditional buildings, on the other hand, may keep people both relatively cool in the heat of the day yet warm at night. Moreover, traditional house plans were developed over a long period of time to meet the living needs and desires of the African families. An imposed Western housing model may not be suited to African families' size, social and work activities or even their religious beliefs. As one authority put it, "Today more and more architects are turning to vernacular architecture for inspiration...because it is recognized that these structures obviously satisfied their communities' physological needs far better than most modern suburban settlements do."

We will here briefly look at African traditional housing as it still exists, mainly in rural areas. Because of the tremendous size of the African continent and the diversity of its peoples, we can't begin to include all the solutions Africans have found to the universal problem of housing. Thus we'll be considering here only the housing of farming peoples.

Housing anywhere is planned to meet people's needs for shelter, for privacy, and for space to carry out social and economic activities. African families' general housing requirements include a place for each member of the family to sleep, somewhere to cook, places to store food and keep animals at night, someplace to eat as well as meet and entertain visitors, places for bathing, and places to work at various homecrafts--weaving, basketry, sewing, spinning. Because of the mildness of the climate in most areas of Africa, people prefer to carry on many activities out of doors, either in an open courtyard or in the shade of a verandah. Thus an enclosed building is needed mainly for sleeping and for shelter against the extremes of bad weather. In many places each adult member of a family will have his/her own small house of one to two rooms.* The houses of a

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*Please avoid the term "hut" to refer to African housing. Its pejorative connotation reinforces negative stereotypes about African cultures and their achievements.

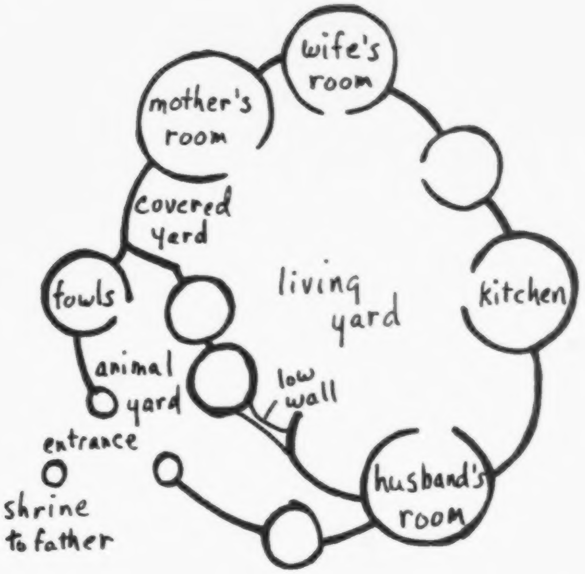
wife's room
mother's room
covered yerd
fowls
living yard
kitchen
animal yard
low wall
entrance
shrine to father
husband's room

Fig.1: *Typical compound of Nabdam people of northern Ghana. Closed circles represent granaries. Adapted from Shelter in Africa, p. 49.*

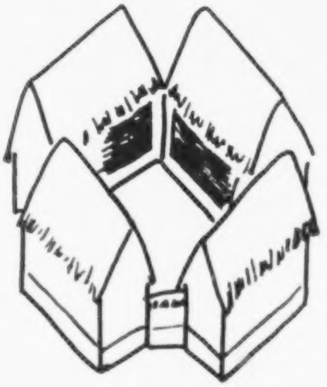

Fig. 2: *Simplified form of Asante house. Rooms open onto interior courtyard. Adapted from African Traditional Architecture, p. 79.*

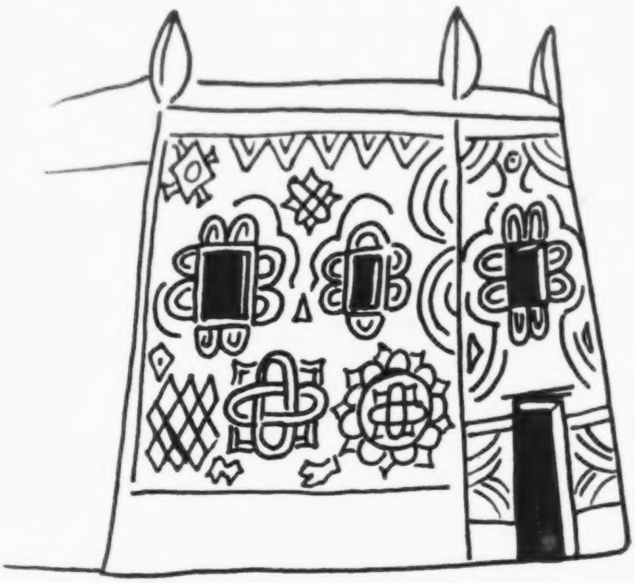

Fig. 3: *Molded plaster designs showing typical Islamic motifs, northern Nigeria. Adapted from African Design, plate VII.*

single family may be grouped together with family storehouses and open spaces. Often surrounded by a wall or fence to provide privacy, this pattern of settlement is called a compound. (See Fig. 1.) Because land traditionally was plentiful, compounds often cover large areas. They may include gardens and dozens of buildings to house all the members of an extended family. In some areas the compound form may take a rectangular shape, with the separate buildings forming a wall to outsiders and the inside enclosing one or more courtyards, as in the case of the Asante of Ghana. (See Fig. 2.) In areas of coastal West Africa, impluvium-type houses are built with roofs inclined so that rainwater can collect in the central courtyard.

Traditional African housing is made of materials most readily accessible to builders--wood, stone, grasses, palm leaves, earth. Because of the high clay content of much of Africa's farming soil, earth or mud is a favored building material. Reinforced with straw or dung and properly maintained, a house of mud can easily outlast the lifetime of its builder. In forest areas, timbers may serve as a framework which is filled in with mud or covered with woven mat walls. In the savannah, where wood is less plentiful, mud is the most common building material. Sun-dried mud bricks may be made; bricks are laid with a mud mortar and plastered over with a mud and lime or mud and potash plaster. Alternatively a builder may lay courses of mud; each course is 15-18 inches wide and high and is allowed to dry before the next level is built. A third technique uses wood frames as a mold to form the wet mud in the same way that molds are made for poured concrete in this country. Roofs are typically made of a framework of branches covered with thatch, though in the drier regions of West Africa mud plaster may cover a layer of timber to form a flat roof.

Virtually everywhere, people are concerned that their houses be nicely finished and pleasant to view. Interior mud floors and verandahs are pounded and polished until they are as hard and smooth as concrete with an enamel-like sheen. Because most living is out-of-doors, the outside of individual buildings or the outside of compound walls is often decorated. Designs may be etched in the wet wall plaster. In Muslim northern Nigeria, builders form the wet plaster into raised designs that echo the patterns of Islamic embroidery and leatherwork. (See Fig. 3.) In Lesotho, flowery mosaics are made from colored pebbles embedded in the wet plaster. Elsewhere, walls are whitewashed or painted with a variety of designs. In some places porcelain dinner plates or soup bowls are embedded into walls for decorative effect and as symbols of status. Elaborately carved wooden doors or entrance-ways are found in areas of Cameroon and Nigeria. The finest traditional houses of the Yoruba people of Nigeria may have supporting posts carved into totem-pole-like representations of animals and people.

For further background, see the following:

Susan Denyer, African Traditional Architecture, Africana Publishing Co., New York, 1978

Paul Oliver, editor, Shelter in Africa, Praeger Publishers, New York, 1971

Margaret Trowell, African Design, Faber and Faber, London, 1960

Frank Willett, African Art, Praeger Paperbacks, New York, 1971

Teaching Ideas

1. Have students look through books for photographs of African compounds. Find examples of the three house forms, of different building materials, of various decorating techniques. What signs can they find of change (i.e. corrugated metal roofs, use of cement)?

2. Ask your students to design a compound within the four walls of their classroom. Have them block out spaces for various activities--pounding grain, cooking, receiving visitors, weaving, etc., set up pens for keeping domestic animals at night, arrange sleeping quarters for various family members. Murals could be made to decorate the compound walls.

3. Have students make models of African buildings. Construction ideas may be found in:

   Hans Guggenheim, Dogon World: A Catalogue of Art and Myth for You to Complete (available from Dr. Hans Guggenheim, The Wunderman Foundation, 575 Madison Ave., New York, NY 10020)

   Janet and Alex d'Amato, African Crafts for You to Make, Julian Messner, New York, 1971

TRADITIONAL MEDICINE IN AFRICA: FOCUS ON EAST AFRICA

Margaret Fivawo[1]

In East Africa people who live outside the urban, trade or mission centers have to travel long distances in most cases to get modern health care. But traditional forms of medicine have always been practiced and are still serving a large population both in rural and urban communities. It is also a common practice to consult a traditional practitioner after one has been to a hospital, or even move back and forth between the two forms of health care during one's illness.

Modern medicine is beginning to realize that it is not able to produce ready-made answers to all problems of health. There is also a developing realization that modern medicine does not appeal to most of the people as the most or only reliable form of health care. Research is being encouraged in traditional medicine to determine its effectiveness and learn from it.

Among the Bantu-speaking people (who live in East, Central and Southern Africa) it is believed that illnesses may either be caused by natural factors such as bad weather, bad food, water or by mystical--sometimes called magical--forces. They believe that illnesses caused by mystical forces cannot be successfully treated in hospitals unless accompanied with a ritual treatment. Since ancestors are at issue when such an illness befalls a kinsman the ritual treatment must involve all kinsmen.

Such ritual treatments involve sacrifice, using specific animals (a goat, sheep, chicken, dove) of a particular color, and different kinds of herbal medicine. There is a great deal of symbolism in ritual treatment procedures. The religious part of the treatment requires the specialist to evoke the spirits of ancestors, asking forgiveness for misdeeds and failure in sacrifice to them, and restoration of good health and prosperity. This ritual is accompanied by slaughter of the animal, sharing parts with the ancestors, discarding diseased parts, and eating the rest. Medicine especially prepared for the ritual is then taken by the sick person. After the ritual the patient often continues to use both herbal and hospital medicine.

Illness believed to be caused by natural factors does not usually require a ritual. A traditional healer can prescribe root, bark, leaf or mineral medicine and place taboos on certain foods or actions.

An example of the interdependence between traditional medicine and modern medicine is the manner in which pregnancy is treated. Miscarriages, for instance, are known as having both natural and non-natural symptoms. The non-natural require mystical treatment, involving supernatural forces. After a miscarriage in the next pregnancy an infusion of pounded herbs is drunk to prevent another miscarriage. This is not different from a prenatal prescription from a gynecologist. However, the infusion may be administered concurrently with the mystical or ritual treatment. It is a common practice that a woman may consult a Western trained doctor about her propensity to miscarry, but at the same time continue the treatment with black and white medicines to correct effects of lineage sorcery or ancestral wrath. This underlines the inseparability of treatment and preventive measures in African traditional medical practices. Some light on the difficult to understand ritualized and symbolic actions may be found in the works of Victor Turner, who has made extensive

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1. Margaret Fivawo, a Tanzanian, is a doctoral candidate in anthropology at the University of Illinois. She recently received a grant from the World Health Organization to carry out research on traditional approaches to malaria treatment and prevention.

study of these practices among the Ndembu of Zambia . (See listing at the end of this article)

Issues of illness are not an individual's concern in Africa since one can never know for sure the nature and cause of the illness. The family therefore plays a very significant role in handling sickness issues. This is one area where traditional medicine has come into conflict with modern medicine. What goes on in a hospital is secret and incomprehensible both to the patient and the concerned family. In traditional medicine, on the other hand, the whole family is involved, both out of concern for the illness of the kinsman and the possibility of spreading the illness in the lineage. Again we note the emphasis on both curative and preventive measures in the traditional treatment process.

Other examples of traditional practices can be found in the treatment of malaria. While malaria today is one of Africa's major health problems, it actually was brought to the continent from the Far East some centuries back. In some parts of Africa the disease was unknown until recently. The Shambaa of Tanzania, for example, always made it a practice when they descended from their Usambara mountains to the lowlands of Ubondei to hurry back to the mountains before dark. This was to avoid being bitten by mosquitoes known to cause the "lowland fever". The people from the mountains, the Shambaa, avoided spending the night in the lowlands (Ubondei).

Mental disease treatment has been studied intensively by different people. Notable are the experimental studies of Dr. T. A. Lambo[1] at Ibadan in Nigeria. These studies have received great publicity (.e.g., Nigerian Traditional Healing Film Series, cited in the bibliography) although the experiments are still going on and cannot be tried elsewhere unless they have proved successful. Among other important studies of traditional psychiatric care are those of Dr. Robert B. Edgerton in East Africa, and a film and book on Zaire practices, "A Message from African Healers" (See bibliography). In general there is some agreement that traditional medicine has had particular success in the treatment of psychiatric problems mainly because of the emphasis placed by traditional doctors on the social factors and social structure in dealing with mental patients outside the restricted confinements of hospital environment. In the Ibadan experiment mentioned above, for example, arrangements are made for patients to be accepted in local homes and live as members of a "normal" community.

The World Health Organization (WHO) has come to realize the significance of a people's culture in medical and health practices, as indicated in this 1976 statement:

> African traditional medicine is one of the pillars of the cultural heritage of the region....an integration of the two systems (traditional and western)..should enable the population to benefit from one of the fundamental human rights: the right to health.

The last few years have seen WHO support for research on traditional medicine. Other international organizations are also beginning to show interest in sponsoring research in this field, e.g. the International Development Research Centre (IDRC) in Canada. The International Center for Disease Control in Atlanta relies heavily on traditional medicine practitioners in their work with refugee populations in Africa.

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[1] Dr. Lambo is currently Deputy Director General of the World Health Organization.

African countries have worked out national policies governing the practice of traditional medicine. Some African governments have set out institutions for research into traditional medicine; others allow the two medical systems to operate side by side. The question of integration or collaboration has necessitated intensive research programs. The Tanzania government, for example, has set up a research unit for the study of various aspects of traditional medicine.

It is expected that traditional medicine can benefit from modern medicine, just as modern medicine can learn from traditional medicine. Traditional medicine, like modern medicine, has served and continues to serve many people in Africa today for good reasons. Its success is due in part to the fact that it is known by the people who use it; it is believed and is sanctioned by them. What is needed is more research into understanding its functioning so that we can learn from it better ways of solving human health problems.

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A Message from African Healers (25 min.), on traditional healers in Zaire, with special emphasis on psychic illness. Available on two-week loan at a handling fee of $10 Canadian from: Communications Division IDRC (International Development Research Centre), P.O. Box 8500, Ottawa, Canada K1G (Tel. 613-996-2321). A book, *Traditional Medicine in Zaire*, also available from IDRC.

Bono Medicines (70 min.) examines cooperation between Bono traditional healers in Ghana & Western-trained medical professionals in a rural clinic. Available from U. of ILlinois Film Center (800-367-3456 or in Illinois 800-252-1357 toll free)

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AFRICAN STUDIES PROGRAM UNIVERSITY OF ILLINOIS

AGING IN TRADITIONAL AND CHANGING AFRICA

Louise Crane

"A village without old people is like a hut eaten away by termites."[1]

This proverb, quoted in a recent article by a Zairian writer, is typical of sayings all over Africa acknowledging the vital role of elders in traditional society. Stressing the wisdom and insight that age alone can bring, the Yoruba of Nigeria say, "What an old man sees while lying down a young man can never see even when he climbs up in a tree." African students pursuing degrees in foreign lands often speak of the "small boy" treatment they expect to receive when they go back home, regardless of their achievements abroad. Especially if "home" is the traditional rural village, they must return to the status prescribed by age: African males might receive some preferential treatment because of their sex, but even this gives way before women of senior rank.

Referring to his home area in the Kwilu region of Zaire, Nsang O'Khan Kabwasa, a program specialist with UNESCO, says:

> "People are not regarded as being elderly at a specific age, but are recognized as such when their hair goes white or when they become grandparents, and then they are addressed with deference and honorary titles...'tata' (father), 'mbuta' (elder) or even 'nkuluntu' (literally, 'old head')."[2]

Jomo Kenyatta, the former president of Kenya, who was well over eighty when he died in 1978, was popularly and respectfully referred to as "Mzee" or "Old Man." Achieving long life is in itself a major accomplishment in a continent where the average life expectancy is forty-five years.

While half of Africa's 450 to 500 million people[3] are 18 years old or under, a 1980 UN estimate found only 5.8% of the population aged 65 years and over, compared to the North America ratio of 15.9% and the world ratio of 9.9% of people in this age category. Thus, at this time, with some exceptions, attention to problems of dependency in Africa has been largely concentrated on the younger levels. Among many Africans, however, there is growing opinion that at least some of the problems concerning the physical, social, and spiritual well-being of the younger population are connected to the declining role of elders in their education and general guidance.

In the African traditional view of the world, old age is a stage to be aspired to in an unending life cycle which goes from birth to death. Both the newborn child at one end and the elder at the top provide connecting links with the dead who are still considered part of the living world. These links are recognized ritually in many ways, such as in the Akan naming ceremony (in Ghana) for a newborn child. On the seventh day after birth the child is introduced, or "outdoored," to the larger community with various symbolic acts; reference is made to messages brought by the baby from the ancestors, and there is major participation by elder men and women. The ceremony often focuses on the links between young and old such as in this charge to the child:

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1. Nsang O'Khan Kabwasa, "The Eternal Return," UNESCO Courier October 1982, p. 14.
2. Ibid.
3. All statistics mentioned here, mostly from UN sources, are estimates only. Methods for census taking and other data gathering in Africa do not produce entirely reliable results.

> "When you meet an old frail person, know that his strength is wasted because he passed it on to the younger ones. He still retains his wisdom. Be the strength of the old so that they may pass on some wisdom to you."

In the traditional system this linkage between young and old has many practical applications. Elders, men and women of the nuclear as well as the extended family and broader community, have the major role in transmitting to the young the society's history, culture, and religion as well as some of the traditional skills, artistic and utilitarian. Much of the history that is still being discovered by outsiders and only beginning to appear in printed African textbooks has been available to many generations of African children listening to the recitations of old men and women, vast storehouses of information about the past. Prided on their ability to recite word for word the longest epics, the children in turn memorized and passed on the stories and precepts to other generations. Referring to these oral traditions, J. Dongala, a Congolese specialist in modern secondary education, remarked, "Not only is the power of recall highly developed and therefore reliable and trustworthy, but in addition the spoken word binds men together since it ensures social cohesion."[1] Dongala laments what he calls "an artificial division that has been created in Africa between the literate and the illiterate--a monstrous invention, given that in Africa illiteracy in no way implies lack of culture or education."[2]

An old man in a village of Kenya spoke sadly of the wedge driven by Western education between the old and the young: "Education made a deeper and deeper scratch in the tradition, until the scar became so deep that the whole way of life was cut in half. The young will never go back to the old ways...but education is not a bad thing. It teaches people much which is useful. The white man brought education and for that we are grateful, but he also brought his customs. Ahh, there is the rub: he taught us to accept his ways and to cast off ours."[3]

Urbanization, growing in Africa at one of the highest rates in the world, is contributing significantly to the scattering of families and the breakup of the old communities, further reducing the teaching roles of elder persons. Even though 70% of the population still lives in rural areas, lifestyles of the cities and larger towns, including cash economies, demands for foreign imports and aspirations for Western-style education as the avenue to "success," have reached into the villages, taking toll of the traditional ways and their conveyors. Now for the first time older people in Africa, diminished in usefulness and status, are beginning to experience the segregation and dependency familiar to so many of their counterparts in the Western world.

A study made recently in a Kikuyu village near Nairobi, Kenya presents a sample of what is happening to some of Africa's aging, along with some illuminating comments and ideas from the elders themselves. With a focus on 83 men and women aged 72 to 89, in a village of about 5,000 people, the study revealed, among other things:

1. An overall sense of pride among the old people, strongly resisting becoming dependents. This was symbolized by the disappearance in the village of the "gathumma," a special mat for lifting fragile old people from their houses into the sun. Gone, too, was the saying, "May you live to a ripe old age to be carried on a gathumma."

2. Extra exertion among the older people to do their share of the physical household and land chores, in order to free their children for concentration on education and employment.

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[1] "Oral Tradition: Deep Well of African History," UN Chronicle July 1982, p. 86.

[2] *Ibid.*

[3] Frances M. Cox with Ndung'u Mberia, Aging in a Changing Village Society: A Kenya Experience, Washington, DC: International Federation on Aging, 1977.

3. Great concern on the part of the elders, with sacrifice, to provide their children and grandchildren opportunities they were themselves denied, e.g.: Western education, ownership and development of land, economic prosperity.

4. A growing number of old people lacking supporting family circles, dependent on overburdened neighbors.

5. The beginning of institutions to care for the aged, such as the nearby, church-supported "Home for the Aged Destitute."

Reaction of the villagers to the home, one apparently well-run and with an admirable share of initiative on the part of its residents, was interesting. Conceding it was a good idea for the "destitute," none of the villagers saw it as a place for their parents. They viewed such separation as abandonment, filial irresponsibility. As one young man put it, "It would disappoint my mother if I took her from her house, too busy or too poor to take care of her myself, for she brought me up and has always fed me. If I can't help my mother when she is old I will not be worthy to be alive."[1]

Yet such declarations are meaningless before the reality that Africa, like the rest of the world, can no longer ignore the changing patterns that have created a growing population of aged people totally dependent on public charity. Studies made by the UN and other organizations predict a population explosion of the over-60s in the first quarter of the next century: by 2025 grandparents will outnumber babies by two to one. The third world's share of the over-60s will grow to three-fourths.[2]

As the map at the conclusion of this article indicates, Africa--because of its large amount of sparsely settled surface--would still appear to be less "gray" generally than other areas, but the predicted rise of its population proportion of older dependents--up to 6.9% in 2025--poses a serious dilemma for a continent already besieged with some of the world's worst problems in poverty, inadequate health care and food supply, and the devastations of war, drought and other acts of nature. Such problems have contributed to the political instability of some countries, delaying development of programs even for today's needy.

All but seven countries of Africa have some form of social security pensions, but since these are confined to former government workers and/or employed persons they actually protect only a tiny segment of the population. With the exception of four of the countries, funds for the social security pensions come solely from contributions by the employees and employers. In the case of South Africa, the government assumes full cost but provides differently for its various racial groups, e.g., a 1981 report showed black workers receiving social security cash benefits of 33 rand/month as against 122 rand/month for whites.[3] Some medical benefits are included with a few pension programs and free care is offered in health facilities of a number of countries. However, in most countries the public facilities and available medical personnel are far from adequate for the needs of the African population in general.

The aid programs of the United Nations, World Health Organization, and other international public and private agencies that have been assisting with Africa's other problems are now beginning to look at the problems of the aged. In December 1984 a conference organized by the International Center of Social Gerontology was scheduled in Dakar, Senegal, including representatives of all African states and international experts, to 1) consider Africa's

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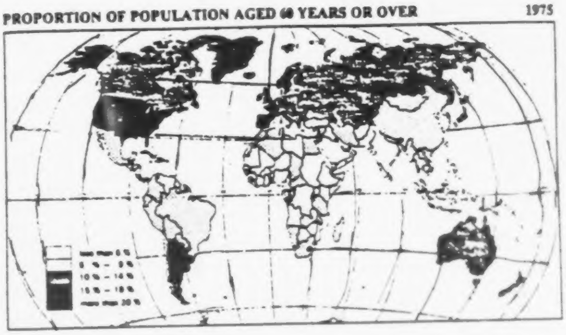
1. Ibid., p. 18.
2. "The Age of Aging" (World Assembly on Aging), UN Chronicle, July 1982, p. 82.
3. Social Security Programs Throughout the World 1981. U.S. Department of Health and Human Services Research Report No. 58.

participation in the International Plan of Action on Aging, and 2) to create an African Society of Gerontology.

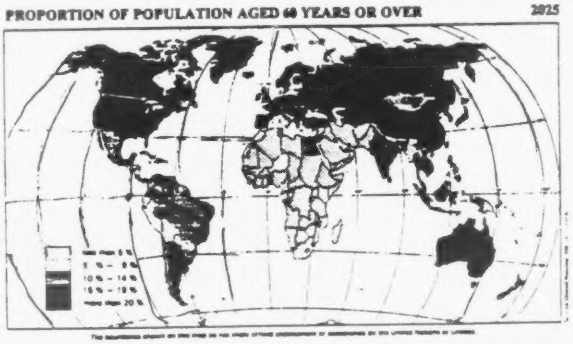
As previously indicated, some programs concerned with the aging have already begun and ideas for others have been coming from the Africans themselves. Activities underway or projected include: institutions for the aged, some combining orphaned children with aged destitute; improved and expanded health facilities; food for work programs; adult literacy programs; and reintegration of the elderly into the social system, including restoring their roles as teachers.

In the study of a Kenya village cited earlier it became apparent that Africans, young and old, prefer a system that allows older people to remain in their own environment where they can interact and exchange skills with younger members of the community and yet have some independence. For example, some of the old people suggested having in the village a central building where the elders could go for meals and social activities and return to their own homes for sleep. How feasible this might be remains a question but one thing is clear: any solution must include a way of maintaining the traditional link between the young and the old, preserving not only the physical bodies of Africa's older people but also the vast and essential resources they represent. In the words of the Mali sage, Hampate Ba, "Each time an old man (old woman) dies a whole library goes up in flames."

PROPORTION OF POPULATION AGED 60 YEARS OR OVER 1975



PROPORTION OF POPULATION AGED 60 YEARS OR OVER 2025



Source: The Unesco Courier (October 1982), p. 33.

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EDUCATION IN AFRICA

Contrary to popular opinion, Westerners were not the first to bring education to sub-Saharan Africa. Two educational traditions--the indigenous nonliterary and the Islamic--predate the Christian missionaries' introduction of Western education. The Africa section of this issue of Update discusses these three traditions of education in Africa.

Traditional Education

Joseph Adjaye

The primary purpose of traditional education is to train the youth to fit into and function in their societies. Its main goals are to provide moral and physical training for the young, to place them firmly in their cultural base, and to provide them with special skills. In general, two forms of traditional education can be identified: first, the acquisition of practical skills for such jobs as farming, hunting, weaving, and gold and blacksmithing, that is, the equivalent of what is today known as vocational education; and second, what may be compared to "liberal arts and science"--clan history and lore, geography, man and nature, etc.

The teaching and learning processes involve a variety of direct and indirect methods that include conformity, imitation, observation and instruction. Through oral literature boys and girls learn about proper and improper behavior, the unwritten laws and sanctions of the society, and social values. Games, simulation, and other forms of imitative play constitute another important instrument of traditional education. Boys simulating fighting or farming situations, for example, or girls imitating motherhood situations and childcare with dolls, are ways in which the young prepare themselves for adult roles. However, learning through direct involvement in daily activities at home, on the farm, or in other places of work has remained one of the most effective ways of educating the young for future adulthood.

The home continues to be the initial and most important educational agency. It is in the home that children undergo their first learning processes under the direction of their parents. The mode and content of the training tend to follow sex lines; boys receive training in cultural studies and the relevant skills for the anticipated occupation from the father, while mothers teach their daughters domestic science, mothercraft, and agricultural production. Outside the home, the proper upbringing of the youth is the collective responsibility of the whole society. The elders, as custodians of societal values and repositories of communal wisdom, perform the obligation of ensuring that the future generations' leaders grow up in the right mold.

Although traditional education is generally regarded as informal, formal and quasi-formal types exist. The well-defined, strict training prescribed for a goldsmith, for instance, very much approaches formality. Beginning at about the age of eight, the apprentice pursues a program of training which is structured, both theoretical and practical, and lasts several years. At the initial stage the trainee goldsmith learns the tools of his profession--the file, hammer, bellows, scales, tongs, melting pots, wooden knife, etc. The second stage is the period of on-the-job training, during which he acquires practical experience in smithing. At the third stage the apprentice, by now well advanced in his training, is ready to receive interrelated instruction in the history and social significance of his art objects. Finally, the apprentice must demonstrate competence in being able to work without guidance. On "graduating" from his "training school" the master goldsmith's name and reputation become the credentials of the young goldsmith.

Even more formal in their training methods are the exclusive organizations commonly called "secret societies." Among the best known of such societies is the Poro of Liberia, whose female counterpart is known as Sande or Bondo. Their young inductees spend long periods of time secluded from the rest of society in "the bush" where they learn civic responsibilities and acquire skills necessary for surviving and functioning effectivley later in life. In the past, Poro/Bondo groups have performed political, economic, and social functions. They have adjudicated disputes, made decisions relating to war and peace, served as institutions for organizing labor, administered first aid, and determining agricultural cycles for cultivation and harvesting.

What is the contemporary relevance of traditional education? For all its limited specialization, traditional education was applicable to the real, concrete situations of the time. However,times have changed, and it is obvious that much more is required for survival today than practical skills, clan history, reciprocal obligations and good values. As a result, a large part of traditional education is disappearing, although it is still strong in areas which have not been much affected by Western influences. Fortunately, however, African educators and governments now generally recognize that modern education must be rooted in traditional education, if it is to be effective and functional. After all there might be some wisdom in pouring a little of the old wine into new bottles.

Islamic Education

Richard Corby

The great majority of the people in North Africa are Muslims and in much of West Africa there is a Muslim majority. Considerable concentrations are also found in parts of East Africa. Islam, Judaism, and Christianity, the three universal monotheistic religions, share many beliefs and practices. Muslims believe that Abraham, Moses, and Jesus were all prophets of God, but Muhammad is the "Seal of the Prophets"--the last and greatest. Muhammad is not considered divine but was divinely chosen to deliver God's revelations to humankind in the Quran (Koran), the Islamic holy book. The religion's doctrine and practice provide for the relationship of person to person and of each person with his/her society from birth until death. Islam brings together approximately 530,000,000 people throughout the world regardless of nationality or race into a fellowship built upon faith in the one God. The basic tenets of the religion are summed up in the prayer that Muslims repeat many times daily, "There is no God but God and Muhammad is His Prophet." Islamic education is one of the major institutions which socializes children into this all-encompassing way of life.

Because God's revelations to Muhammad as collected in the Quran were in Arabic, the ideal is for all Muslims to learn Arabic, the language of God. To do this Muslims establish Quranic schools where the teacher instructs boys (sometimes also girls) beginning at about five or six years of age. The children acquire an elementary knowledge of Arabic based upon the recitation and copying of the Quran. Usually the Quranic schools are held at the teacher's home, perhaps on the wide porch that runs the length of many African houses or under a tree. Instruction lasts from three to five hours a day for five days a week, usually Sunday through Thursday. In many parts of the continent instruction is held early in the morning from about 6:00 to 7:00 or 8:00 a.m. Then, many of the students go to a Western-type school in the town and others remain with the teacher helping him with tasks around the house. Lessons usually resume in the afternoon for two or three more hours. During the lesson the teacher and the students read aloud a passage from the Quran. The teacher may explain points of grammar and syntax and comment on the significance of the passage. The students sometimes raise questions and are in turn quizzed by the teacher. Each student writes chapters from the Quran on his wooden board with pens using an erasable ink made from the leaves of certain plants. The passages are always recited until they are momorized. The teacher also teaches stories of the prophets and the history of Islam. Within this format discipline is strict and the slower pupils are invariably punished, often by being spanked or switched.

There are two stages of advanced education for a few. Most students do not normally begin the second stage until they are thirty or more years of age, by which time they will have displayed sufficient piety and responsibility. These students may remain with their teachers for a few years to as many as thirty, at the same time assisting in teaching the elementary Quranic classes. A small number of men continue to a third stage in which specialization is stressed. For this students go to a major center of Islamic education probably in North or West Africa where the emphasis is on law and the traditions of the Prophet Muhammad.

In this century in many parts of sub-Saharan Africa there has been an increased demand for teachers, particularly in urban areas. Because of this many teachers have greatly expanded their activities to turn out more students who will continue their studies and themselves become Quranic teachers. Muslim education, then, is thriving and continues to fill an important function in the Muslim community.

Western Education

Edna Bay

Western-type schools in Africa tend to be closely modeled on the educational systems of the countries that formerly ruled the continent -- Britain, France, Belgium, and Portugal. Although some of these colonial powers claimed to be undertaking a "civilizing mission" in their African colonies, their efforts at formal education were generally minimal. Educational policy fluctuated between two contradictory goals: to develop a small elite that could assist Europeans in the task of governing, or to work towards mass education for relatively large numbers by providing them with rudimentary literacy and training in farming or other vocational skills. With limited resources to spend, modernday African governments are still debating this choice between elite and mass education. Schools for girls in the colonial period were established later than those for boys and their curricula were generally designed to impart little more than household skills and Christian values.

Although most colonial regimes gave way to independent nations some 20 years ago, educational systems are still strongly influenced by colonial structures and continuing ties to former European rulers. A Ghanaian high school student who transferred to a school in England, for example, would likely find the school organization, study requirements, and teaching methods very much like home, though course content would differ somewhat. Basic subjects would be much the same -- history, English, science, maths and so on -- but the Ghanaian curriculum would stress African experiences and examples in each discipline. Schools in Africa are examination oriented; that is, at several key points over the years the students must pass a comprehensive outside-monitored exam in order to advance in school. Examinations may be held at the end of the equivalent of elementary school, after junior high, and at the end of high school. Facilities are limited and enrollment figures take a pyramidal form, with large numbers of students in the first three grades and smaller and smaller numbers at each succeeding level. Though most African governments have set universal primary education as a long-term goal, and Ghana and Nigeria have launched ambitious drives for universal schooling, few governments so far have come near to enrolling all school-age children in class. Nevertheless, African governments rate education a top priority, and some have allocated as much as 35 per cent of their entire budgets to it.

Schooling is expensive from African parents' point of view too. Tuition fees are required nearly everywhere, and books and supplies must be purchased by the students. In many schools students are required to wear a uniform, generally a plain shirt with matching pants or skirt. Boarding schools are common, particularly at the high school level, and coeducation is the exception rather than the rule. With schooling a major financial burden for many families, choices among children are inevitable, and girls are often not allowed to continue after the initial grades.

Often prompted by a strong belief that Western education will lead to prestigious white-collar employment, African students are highly motivated and generally hard-working in school. In addition to the obstacles and pressures posed by the examination system, the languages of instruction are nearly always different from the students' mother tongue. Continuing the tradition begun in colonial days, most countries recognize a European language -- English, French, or Portuguese -- as their official language. Children sometimes are taught in these foreign tongues from their first days in school.

Suggestions for Classroom Discussion

Compare traditional education with modern education, assessing the effectiveness of each system in dealing with the needs of the time and environment.

What is the educational role of the home today? To what extent can parents be blamed for school and adolescent problems?

What is the future of traditional education in the face of rapid modernization? Is it doomed to total disappearance? Should it be retained? Why and how?

Given the problems of limited government budgets and dwindling job opportunities, what should the objectives of education in Africa be?

Are there alternatives to formal school that might be less costly and more relevant to the lives and needs of the masses of people?

Who should get scarce educational resources, what should they study, and what should be required of them by the nation as a whole?

THE ELECTRONIC MEDIA OF MASS COMMUNICATION IN AFRICA: AN OVERVIEW

Carla W. Heath

While some individuals in Africa boast the latest in electronic communications equipment--VCR and elaborate stereo sets--and many businesses keep in daily contact with offices elsewhere in the country and in the world via computers, telex, and satellite systems, Africa as a whole is poor when it comes to electronic mass communications. Large numbers of people on the continent have little or no access to mass mediated messages. The transistor has made it possible for camel herdsmen and isolated fishermen to "tune in" but many people are too poor to afford even the least expensive radio. Batteries to run them are also costly and may not be available in the "hinterlands." Programs frequently are in unfamiliar languages (particularly so for women) or about subjects of little interest or relevance to people in areas far from the nation's capital where radio producers live and work.

Generalizations are always dangerous, especially in Africa where diversity is the rule rather than the exception. Yet, regarding the state of electronic mass communications in Africa, there are some commonalities which are useful to consider.

Radio is the only medium in most African countries which reaches the majority of the people, although its coverage may be uneven. People living in or near major urban centers are likely to be better served than those in remote rural regions. Since one of the first objectives of newly independent African nations has been to establish control over a national broadcasting system, every country now has its own radio network. Music occupies a sizeable portion of the broadcasts, but radio is typically regarded as a medium for promoting and maintaining national unity, identity, and security. Thus top billing is given to news about national leaders, national development programs, national plans to deal with current problems. Yet it is uncommon in Africa to find the kind of investigative journalism which reveals corruption in high places, which points out errors of judgment by decision makers, or plays up popular dissatisfaction. Such stories are considered destabilizing, confusing to nonliterate citizens, and not in the best interest of national development and unity.

Since the earliest days of broadcasting, educators and social reformers have been intrigued with the potential of radio--and later television--as a mass educator. In countries where teachers, classrooms, books, and even chalk are in short supply, the idea of "multiplying" limited resources with electronic means of communication has led all African countries to experiment with educational broadcasts of one sort or another. Some countries, such as Kenya, Ghana, Tanzania, and Zambia have well established school broadcasts under the ministries of education; these are designed to provide supplementary and enrichment materials to formal classroom lessons. Niger, Ethiopia, and the Ivory Coast, among others, have experimented with television to provide basic classroom instruction. But many difficulties limit the use of this media, among them: hostility on the part of teachers, inappropriate programs, inaudible reception, lack of repair facilities. Furthermore, even systems with highly sophisticated programming facilities seldom have funds to conduct research which would indicate if programs are useful, suitable, or even listened to.

An essential feature of all African radio schedules is a variety of nonformal educative programs for adults. These vary widely from short "spots" to support a national health or literacy campaign, to discussions of agricultural problems--for example, a program giving information on the proper use of chemical pesticides and fertilizers presented by the product manufacturers. Such programs are frequently designed to encourage farmers to emulate good practices of selected countrymen by using new seeds, fertilizers, or farming techniques which the government considers necessary for agricultural development. Programs dealing with nutrition, hygiene, and child care are also important elements of any African nation's broadcasting schedule. How well such programs succeed in persuading people to adopt innovations is the subject of considerable communication research. The evidence suggests that people are more likely to be persuaded by personal communication from an extension officer, trusted friend or relative than by the radio. In any case, new ideas will not be adopted if inputs are not readily available, if the innovation involves high risk, or if the individuals concerned do not consider the ideas beneficial.

To maximize audiences and placate powerful groups within the country, most African broadcasting services make use of several African languages as well as at least one international language--the language of the former colonialists (e.g., French, English, Portuguese), Arabic or Swahili. However, Somalia, Tanzania, Lesotho, and Swaziland have made it a policy to use just one national language on the radio and thereby encourage its use everywhere in the country; for example, Somalia broadcasts are in Somali, and Tanzania uses mainly Swahili.

African governments are typically torn between a desire to keep control over a politically powerful medium and the need to respond to technical and social demands for locally produced and transmitted programs. Extreme centralization has resulted not only because of fear of local control, but also because many countries cannot afford more than one radio station. There may also be a shortage of engineers to maintain many scattered production and transmission facilities, especially since educated producers tend to prefer not to live in "the bush." Although many radio systems are partially supported by selling air time for commercials, there is insufficient advertising money in most African countries to completely support a single radio channel, let alone multiple channels and television. Frequently government is the main source of funds but excessive demands on its limited resources generally allow only minimal funding support.

Countries which do operate more than one radio service usually designate one channel for regional services which makes extensive use of vernaculars and local music. It is not uncommon for such "local" materials to be produced in central studios and beamed to designated areas. There are, of course, important exceptions. Nigeria and Zaire's federal political structures have led to the development of dual national and regional/state systems in those countries. Mozambique, which is committed to grass roots involvement in completing its social revolution, has an extensive system of regional stations. Ghana is in the process of constructing an FM network in the far north to support the Upper Region Administration Development Program. Liberia's Rural Communication Network will make use of four or more rural production centers and transmitters to provide programs of local relevance. Kenya, with support from UNESCO, recently opened the first community radio station in Africa.

In addition to their own national radio systems, Africans with sets designed to receive shortwave (as are most sets marketed in Africa) can tune in to several powerful Christian mission broadcast stations and to a large number of external broadcasts from all over the world, including other African countries. For example, Egypt, Tanzania, Mozambique, and Angola are all well known for their politically oriented "liberation" broadcasts. South Africa beams hours of moderately pitched programs in many languages to the rest of the continent. As these programs, many of which are in African languages, present alternative interpretations of world and even national events, they are of particular interest to the politically inclined. Several factors may cause listeners to tune in to a neighboring country's programs: peculiarities of radio propagation can mean Radio Tanzania is better received in parts of Kenya than the Voice of Kenya; Nigerian Hausas may enjoy programs in Hausa broadcast by Niger or Cameroon; or Zambians might tune in to Zaire's radio because they enjoy Zairian music. The existence of these alternative voices is an important factor in keeping government stations from broadcasting gross distortions of internal or external events. They also provide a greater variety of listening opportunities.

Despite the high costs involved, most African countries do have a television service. It is a point of national pride and a symbol of modernity and progress to have television even if only a few thousand people in the capital city are served. Few governments have had the political will to follow the example of mainland Tanzania, which has steadfastly refused to cater to the affluent few, or Cameroon, which determined not to launch a service that could not be received everywhere in the country.

A number of countries - notably francophone nations and Mozambique - have non-commercial, educational services. For example, employing a domestic satellite, several Earth stations and dozens of low powered repeaters, Algeria provides education and entertainment programs to its people in virtually every corner of that vast nation. Community viewing sets - often provided by international aid agencies and ostensibly to support educative programs - have been installed in markets, social halls, factory recreation rooms and rich men's court yards in many countries. These are variously popular depending upon quality of reception, relevance and language of programs, or size and noise level of the audience. Unless careful attention has been given to conditions and times for viewing as well as to program content, these sets tend to be more heavily used by children and men than by women.

Several television systems were established in the early 60s at the time of independence by contracts with North American or European communications corporations which expected to make a fortune in the untapped African market. When television in Africa did not prove to be the gold mine anticipated and African nations became wary of foreign control, contracts were broken and services taken over by governments. However, governments were committed to particular established technologies and to providing television for urban elites. In order to meet television's voracious appetite for material, the systems continue to import from 30% to 50% of their materials; and, in order to finance the habit, they sell air time usually through transnational advertising agencies to transnational corporations which have investments in the country.

Even though it is accessible to only a fraction of the population, television must be regarded as an important medium of communication in Africa because of its influence on the attitudes and opinions of decision makers. News and dicussion programs alert viewers to current government policies which require support from the educated and affluent sectors of the public for successful implementaiton, for example, policies regarding population control, industrial development, cash crop production, foreign exchange controls. Imported entertainment programs encourage viewers to identify with their counterparts in industrialized nations which the new nations typically wish to emulate. These programs and the imported ads also project cultural values and standards of living that inculcate and encourage consumption - usually of products manufactured and distributed by foreign controlled corporations which provide jobs and a certain amount of foreign exchange for the country.

African leaders and media professionals are not unaware of links between economic and cultural imperialism but they vary in the seriousness of efforts to resist it. Governments which support economic links to the world system are not sure they want to discourage modern thought or foreign investment. However, national pride and pressures from some political factions lead policy makers to give at least lip service to promoting indigenous cultural forms and local talent, imposing quotas on imported programs and music. Yet other policies tend to contradict these intentions.

At present, the potential for cinema films to reach a majority of the people is greater than that of television. Mobile cinema vans with their own generators can and do travel to remote areas of the continent while television in most countries is much more limited in its geographic reach. A wide cine screen is much more suitable to community viewing than a tiny television screen. Even so, governments have either not seen the value of producing and distributing entertainment films or have not had sufficient resources to undertake such projects in addition to continuing to support television (as they feel they must). Local capitalists have typically preferred to invest in land, housing, and transportation rather than in cultural industries. The result has been that the production, supply, and often local distribution of films has been left to transnational communications corporations which have shown little interest in promoting local film industries or in distributing the few feature films that have been produced in Africa by Africans.

Again, poverty is a major determinant of policy. Television and cine films which are made available to the African market have already been paid for by sales in the producer country and so are rented to indigent broadcasting services and local distributors at cut-rate prices. For example, an hour of "Dallas" is available on a "bicycle" to East Africa for only $200. Local talent costs alone are likely to run three times that.

An encouraging effort to meet demands for culturally relevant materials with modest budgets is the URTNA (Union of African National Radio and Television Administrations) exchange program. Since 1977 URTNA members have exchanged radio programs. In 1984 a pilot television exchange involving Kenya, Ghana, Senegal, Niger, Algeria, and Egypt was launched. Each participating system provides one 60-minute program a month. These are dubbed with the appropriate language (English, French, or Arabic) at the Programme Exchange Centre in Nairobi and circulated to participating countries which then have five hours of programs in exchange for the one they contributed.

Much has been written about the high cost of radio and television in Africa. This is primarily because all equipment for production and transmission including generators, transformers, and mobile vans must be imported and paid for with scarce foreign exchange. In addition, reception equipment--television and radio sets as well as batteries--is either imported or assembled locally from imported components. To compound these expenses, nonindustrialized nations are at the mercy of rapidly changing technology in the industrialized world. Equipment frequently must be replaced solely because spare parts are no longer available; several nations converted to color television because black and white equipment is a thing of the past in supplier nations. Efforts are being made at the URTNA Technical Centre in Bamako and by UNESCO to develop low cost radio and television equipment and to encourage local production of such technology. But at present, neither marketing structures nor transportation systems encourage these efforts.

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ISLAM IN AFRICA: AN INTRODUCTION

Charles Stewart

Islam is not a faith confined to the Middle East, but it stretches today from southern Russia to India and China. The continent of Africa is among the oldest of Islamic lands and it also has been one of the most rapidly expanding areas of Islam in this century. Today on toward half of the people living in Africa are Muslims (sometimes spelled "Moslem") or people who practice Islam. Two-thirds of Africa's Muslims live in Egypt, Nigeria, Algeria, and Morocco, the first two countries accounting for perhaps forty percent of the continent's Islamic population. But a list of countries in which over half of the population adheres to Islam would include also Libya, Mauritania, Senegal, Guinea, Gambia, Mali, Niger, Chad, and the Sudan, while significant Muslim minorities are found in Uganda, Tanzania, Malawi, and the Central African Republic.

What is Islam?

In the Arabic language, Islam literally means "submission," and it comes from the verb meaning "to be safe." At the beginning of the seventh century A.D. in the commercial center of Mecca (in modern-day Saudi Arabia) a man we know as Muhammad began receiving visions that he and his followers understood to be of divine inspiration, urging him to preach. His message was one emphasizing monotheism and a number of social and ethical reforms which led to his persecution, as a result of which he and his followers fled to nearby Medina. The flight, known as the hijra in Arabic, took place in 622 A.D. and marks the beginning of the Islamic calendar (which is calculated in lunar months, thus making it slightly shorter than the Gregorian calendar year we follow: the year 1403 A.H. began on 27 January 1982 and concludes 15 January 1983. By the time the prophet, for this is the title given to Muhammad, believed by Muslims to be the seventh and last prophet sent by God (Moses being the first and Jesus the sixth), died in 632, his people had triumphed in Mecca and the submission to God's (or Allah, in Arabic) will was rapidly gaining momentum throughout the Arabian peninsula. Islam was an ideology that united an outflow of Arabs with their neighboring populations in a period of military conquest that was among the most rapid and far-reaching in human history. Within one hundred years of Muhammad's death Islam was being practiced from the Atlantic Ocean to Basra in modern-day Iraq.

Any set of ideas that spreads so rapidly and over such a distance is bound to be altered by local customs and interpretations, and this was especially the case with the spread of Islam. The holy book of Islam, known as the Qur'an (also spelled Koran) consisting of the revelations received by the prophet, was not written until some time after his death, and then in an Arabic script that was not as developed as the Arabic used today, thus leaving some passages ambiguous. This coupled with the fact that Muhammad was a prophet, not a political strategist or constitutional expert, led to widely varying practice between the early Islamic communities. One of the early cleavages in the community led to a breakaway by a group disenchanted with an early successor (or Caliph/Khalifa) to Mohammad (for he left no male offspring); later differences arose over legalists who sought God's will through study of the Qur'an and books compiled on the prophet's practice and life style (*Hadith*), and mystics who sought to divine the right-guided way through meditation and prayer. And each of these groups, in turn, found themselves subdivided over differences in opinion as to the most reliable legal texts or the most effective methods of meditation and prayer. By the tenth century A.D. the Muslim world had developed a richly diverse range of practices (as one writer has suggested, like a Christianity without even Rome) in which political power or the state in each region enforced an "orthodoxy." Yet by this time also there did emerge something of a generally acceptable range of beliefs in Islam that has been passed down to subsequent generations of Muslims.

The "five pillars of Islam" refer to those beliefs most Muslims agree upon. They include 1) *shahada* or declaration that "there is only one God and Muhammad is His prophet" (Muslims contend that Christianity went wrong when it took to venerating the prophet Jesus (Isa, in Arabic) and the Holy Spirit, thus denying the primacy of God); 2) *salat* or prayer five times daily, facing toward Mecca in which the *shahada* is repeated each time, several times; 3) observance of *ramadan*, or a month of fasting in the Muslim calendar each year, during which Muslims should neither eat nor, in some areas, drink while the sun is up; 4) perform the *hajj* or pilgrimage to Mecca at some time in the lifetime (until this century with the advent of modern transportation, this was a prescription that relatively few Muslims outside the Middle East could but hope to fulfill; and 5) *zakat*, or the giving of alms or tithe to the poor, orphans, and widows.

Adherence to these five pillars is meant to assure a believer a place in heaven, although as in Christianity, a variety of additional prerequisites developed through the past thirteen centuries, and debates over free will versus predestination and ways in which God's will is manifested have preoccupied Muslim scholars every much as they have Christian theologians. One complicating point Muslims are quick to point up in contrast to Christianity is that Islam is not simply a religion; it is an ethic, a way of life that is ideally a governmental system and code of behavior reaching every part of the Muslim's life. We therefore try to avoid talking about an Islamic "religion," acknowledging its broader implications in the everyday life of believers.

Islam in Africa

Islam was still a new faith when it first spread across North Africa and down the East African Coast; within 400 years of the Prophet's death it had penetrated the Sahara, and by the 14th century A.D. an Arab traveler who visited the Muslim world from China to Timbuctu in the West African Sudan compared the East and West African centers of Islamic scholarship very favorably with those of the heartlands of Islam. Islamic law (made up of the Qur'an, hadith, accounts of the prophet's actions, and practice of the first Muslims) and the scholars and jurists who interpreted it served as the foundation of each community, whether a cluster of nomads' tents or a state of several million souls. But the frontiers of the Muslim world in Africa were also distinguished by the activity of mystic brotherhoods in which a holy man (or shaikh/cheikh) served as the chief interpreter and intercessor of God's will for his community. Each brotherhood took its name from a saint whose litany was repeated by members in conjunction with their daily prayers, thus the Qadiriyya was the group who emulated the teaching of a Bagdad cleric who lived in the twelfth century, and the Tijaniyya followed the practice of Ahmad al-Tifani who died in Algeria in 1815. Hundreds of these brotherhoods are found throughout the Muslim world, but the two mentioned here and their off-shoots were among the most important in spreading Islam in black Africa.

Although Islam was firmly implanted across the West African sudanic belt and down the East African coast at the beginning of the colonial period, the first forty years of the 20th century marked a dramatic expansion of Islam in Africa. In part this was due to the recognition of Islam and use to which Islam was put in the colonial administration of Africa; in part it can be explained as a reaction to European efforts to implant and expand Christianity, which was frequently seen by Africans as part of the European political system. But more generally, Islam was accepted as a modernizing influence and an ideology that was not tied to the colonial order. Even today, in the conservative Muslim communities of black Africa, Islam is looked to as something of a bastion against the rapid social change that is associated with westernization. This appeal is a strong one to families who value collective responsibility over highly individualistic practice taught in Western-style schools.

Among the most important Islamic institutions in modern Africa are the mystic brotherhoods and the *hajj*, or pilgrimage. The brotherhoods were chiefly responsible for the rapid Islamization in this century and they have come to form economic or political networks in many locales. In Senegal, about one-fifth of the electorate belongs to an offshoot of the Qadiriyya order, known as the Mouridiyya; the city politics of Kano, in northern Nigeria, one of black Africa's largest urban centers, is largely determined by brotherhood membership. Although there are scholars in every Muslim community who condemn the brotherhoods as "popular Islam" and corrupt, the fact remains that they have been the most vital force in spreading Islam on Africa's frontiers of the Muslim world. Another institution, the *hajj*, has grown enormously in importance since the independence of most African countries. To have performed the pilgrimage is a mark of distinction, socially, as well as a sign of piety, and many believers will deposit a lifetime's savings on a plane ticket to Mecca. During the main month for the pilgrimage, up to 100,000 Nigerians alone, now fly in convoys to Saudi Arabia to perform the *hajj*, and although some complain that it's much too commercialized these days, the experience is one no Muslim takes lightly.

Islamic holidays that are widespread in Africa include the New Year celebration, which generally falls on the 10th day of the first month of the Muslim calendar, Muharram; since the Islamic calendar always "moves around" the agricultural calendar, this date falls at a different time each year. Fasting, ablutions, and religious customs designed to assure prosperity in the new year are part of this holiday. The Prophet's birthday is celebrated (known as the *mūlūd* in Arabic) on the 12th day of the third month of the calendar; the details of local practice vary with region and may involve a somber recitation of holy texts by community leaders in the mosque, or be the cause of a raucous celebration of tens of thousands of Believers in major urban centers with Qur'anic texts blaring over loud speakers before parades of torch-bearing groups. Ramadan, the month of fasting, is concluded with great celebration and a substantial feast in most households as well as public demonstrations and community ceremonies. This festival is known as *al-ʿid al-saghir* or *al-fitr* in Arabic, and the feast as *salla*. The most important feast day is *al-ʿid al-kabir*, or *tabaski*, celebrated on the twelfth day of the last month of the year, during which every family that can afford to slaughter a sheep does so, distributing meat to the less fortunate and religious leaders.

One of the Islamic customs most frequently associated with a westerner's image of the Middle East and Islamic Africa is the long flowing *jalabiyya*, or gown, which is usually synonomous with Muslim influence. Yet this is merely a customary practice which has no particular sanction in Islam. Another practice westerners associate with Islam is the practice of men marrying up to four women, which was sanctioned by the Prophet. But Muhammad also declared that all wives must be treated equally and, as one monogamous Muslim husband once confided to me, "How can one ever find several women to agree that they are being treated equally?" In fact, today one finds multiple marriages less and less frequently, mainly because of the cost of the ceremony and the cost of upkeep of multiple wives. Islamic customs in Africa as they relate to women vary greatly from region to region; in some areas the ancient custom of purdah is maintained, at least for upper class women; elsewhere, women play an economic role that rivals that of their menfolk.

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Islam and Africa - 39 slides with notes

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2/84

THE KOLA NUT IN TRADITIONAL IGBO SOCIETY OF NIGERIA

Felix N. Eburuoh

The kola tree which produces the kola nuts is widely grown in West Africa. It is found in the forest belt where the annual rainfall is over 50 inches. Like the cocoa tree, it thrives best on well-drained gentle slopes, but unlike the cocoa tree, it possesses the ability to flourish in light soils of sedimentary origin, which are unsuited to cocoa. It is sensitive to climatic conditions, for yields drop considerably with decreased rainfall and adverse harmattan conditions. The harmattan is a dry, dusty and sandy wind that blows from the Sahara Desert from the northeasterly direction toward the west coast during the months of November through January.

The tree grows to a height of about 10-15 feet and takes about 8-10 years to yield the first crop. The pods containing the nuts grow in clusters at the end of the branches. Each cluster of pods weighs up to 20 pounds. The kola nuts are harvested during the months of December through April. Some trees yield both white and red nuts, the white nuts being twice as valuable as the dark red kola nuts. In consequence, in recent years, agriculturalists have devoted attention to the selection of trees bearing a high proportion of white nuts and to the possibility of developing kola strains yielding white nuts only.

The Commercial Importance of the Kola Nut

From time immemorial the kola nut has been regarded as one of the most valuable items of commerce among the people of West Africa. A regular trade in this commodity has been maintained between the coastal lands and areas to the north. At one time the trade in kola nuts was almost as important as the trade in slaves. Kola nut markets are established at different centers in West Africa. Both the producers and those engaged in the kola nut trade regard it as a profitable concern.

In Nigeria the principal farmers of kola, the Yorubas of southwestern Nigeria, and the Northerners who engage in the kola nut trade, realize considerable income from the several tons exported daily from the south to the north. The kola nut trade continues to expand throughout West Africa with considerable increase in its production. The marketability of the kola nut was heightened at the turn of the century by its use as an important ingredient in the production of Coca Cola. For Muslims whose religion forbids the use of alcohol, Coca Cola is a popular beverage.

The Social Importance of the Kola Nut

The kola nut is widely consumed in many parts of West Africa, particularly in the drier regions of the north where drinking water is scarce, as a succulent to quench thirst. Because of its high caffeine content, it is chewed in large quantities by truck drivers traveling long distances, night watchmen on their jobs, and traders on distant business trips, in order to keep awake.

The Social Significance of Kola Among Igbos (Ibos)

In traditional African society friendship is an important value. The breaking of the kola nut and sharing it with someone is regarded as a token of friendship. African people are very sociable and welcome an excuse for a celebration. A successful harvest, a birth or a wedding, a religious festival, the installation of a new chief, a traditional or political gathering--all these and many more are occasions when the kola nut is presented, broken, and shared in common.

The Symbolism of the Kola Among the Igbos

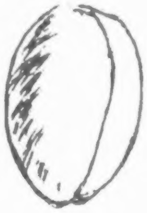
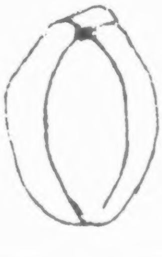
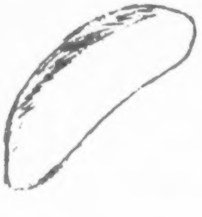
Among the Igbos of Nigeria, the kola nut constitutes an important part of the household, and it is kept in every home. It is the first thing that is offered to a visitor to any Igbo home as a mark of hospitality and as a means to cement existing friendship and relationship.

Usually an apology is tendered by a host to his guest in the event of his inability to present him with the kola nut. Unless and until this is done, a guest would assume that he is not well received, and would not appreciate anything else offered to him by his host irrespective of its value. Igbos say that anybody who breaks the kola nut with you will never engage in any unfriendly act against you.

Varieties of the Kola Nut

Varieties of the kola nut are recognized by the number of cotyledons and color. The varieties common among the Igbos are those with:

1. Dicotyledons - called Gworo
2. Multiple cotyledons - called Oji Igbo (has three cotyledons or more)
3. Monocotyledons - called Aki ilu (bitter kola), traditionally regarded as kola nut but of a lower order. It is produced by a different plant species.

1. Dicotyledons	2. Multiple cotyledon	3. Monocotyledon
Gworo	Oji Igbo	Aki ilu (bitter kola)
		

The multiple cotyledonous kola nut (Oji Igbo) is the variety that is highly preferred and used in all traditional functions and ceremonies in Igboland. It is this variety that I will be referring to in this paper from now on.

The color of the kola nut is an important index of value. The principal colors are red, pink, white, or whitish green. The lighter the color of the nut, the more it is priced. Therefore among the Igbos the white kola nut is the most highly priced and valued.

The Multi-cotyledonous Kola (Oji Igbo)

This variety is indigenous to Igboland. The tree producing it can be seen around many homes in Igbo rural communities where it is regarded as sacred and treated with reverence. This variety is insisted upon among highly traditional people and communities on certain occasions. The greater the number of cotyledons, the better. Four is highly preferred. During traditional marriage ceremonies, for example, kola nuts with exactly four cotyledons are demanded. The breaking of a kola nut with four or more cotyledons is interpreted as a good omen that signifies a future blessing with one or all of the following: abundance of wealth, a long life, increase in the number of children, good luck, or success in business.

The White Kola Nut (Oji Ugo)

The white kola nut (Oji Ugo) has special significance. Ugo is the Igbo name for eagle, which is symbolic of purity and excellence. Hence, the derivation of several Igbo male and female names such as:

Ugonnaya (male) meaning the eagle of his father
Ugo(female) meaning eagle—beautiful
Ugochi (female) meaning the eagle of god
Ugochukwu (male) meaning the eagle of god

The white kola nut is usually presented along with okwa and the palm wine to any visitor or at all traditional ceremonies such as burial ceremonies, traditional religious practices, marriages, during settlement of "bride prices" and disputes, and at public meetings.

Okwa refers to two things: (a) Okwa as a container, a wooden saucer used for serving the kola nut; and (b) Okwa as a hot spicy substance for chewing with the kola nut. The kola nut is dipped in it before chewing. Both of them are very stimulating when chewed together.

Palm wine is tapped from the oil palm tree or from the raffia palm and is a popular alcoholic drink among the Igbos. It is always offered along with the kola nut and the okwa.

Oji Igbo and Okwa Nzu in Imo State, Nigeria

One of the ceremonies associated with the kola nut tradition observed in parts of Igboland but with greater interest and intensity in Imo State is Okwa Nzu. This is a wooden saucer with a handle (about a foot long), the end of which is decorated with a carving, usually of a human head. The inside of the saucer is rubbed with white chalk which has a similar symbolism to the white kola nut. The white chalk is important in offerings to the ancestral gods, for it symbolizes peace, goodwill, good luck, and goodness, generally.

This Okwa Nzu hangs conspicuously on the wall. When a visitor comes to the house there is the usual exchange of greetings before he is seated. The offering of the okwa nzu determines how welcome he is. The host lifts the okwa nzu from its place of pride and offers it to the guest, entreating him to touch it. The guest dips the first and the middle fingers of his right hand into the saucer, gets a good impression of the chalk on them and proceeds to rub the white stuff on his left wrist. Then, the kola nut may be offered. If, for any reason, the privilege of touching the okwa nzu is denied a guest, he is quick to read the handwriting on the wall. It is ominous, indicating that he is not a wanted guest.

Special Importance of the Kola Nut in Igbo Traditional Marriage

The breaking of the kola nut is an important aspect of Igbo traditional marriage. Formerly, failure to observe the tradition associated with the kola nut could spell disaster for the defaulter in marriage relations. Traditionally, the man (husband) retains custody of the children of a marriage that ends in divorce. This right could be lost if the ceremony of breaking of the kola nut was not performed at the time of marriage.

Marriage signals a day of merriment in Igboland. The bridegroom's relations troop down to the home of the parents of the bride with jars of palm wine numbering from 20 upwards. Singing and dancing with other customary ceremonies continue far into the night. Then comes the time to bless the marriage. The oldest man in the bride's family seats the bride and the bridegroom in the center of the crowd. He calls for a collection of white kola nuts from which he picks one and proceeds to bless the marriage. His speech is usually punctuated by regular acclamations of Amen by the congregation. The end of his speech indicates the end of the marriage ceremony and the commencement of the happy journey to the home of the bridegroom.

Religious Importance of the Kola Nut

Before the advent of Islam and Christianity, Africans had indigenous ways of expressing their religious beliefs and faith. Despite the inroads of Islam and Christianity into the rich cultures of the people, the traditional methods of worship are still practiced in most parts of the continent.

In Igboland the kola nut remains an important religious article used by individuals and groups for offering sacrifices. It is customary for Igbo elders to wake up in the morning, perform an ablution (washing of face and hands), and offer kola and wine to the gods, beseeching their protection for the day. At group religious ceremonies where a sacrifice is to be offered in thanksgiving for past favors and for future protection against evil, kola nuts, okwa and wine remain the constants among the necessary items required. During burial ceremonies, kola nut, okwa and wine are the most important items used in the rituals performed to accord the dead a farewell. These items are also used in naming ceremonies at which parents and their relatives exchange kola nuts as a token of good wishes for the new-born child. At the reception after a Christian marriage, kola nut, okwa and the wine are the first items to be served after the ritual in breaking the kola has been observed.

Breaking of the Kola Nut

The ritual of breaking the kola nut is associated with bravery. In the olden times before men went to war, an oblation of the kola nut and its associates was offered to commend the warriors to the protection of the deities and the gods of war. Because of its association with men and war, women are not permitted to break the kola.

At an all-women meeting where the kola nut must be broken, a man or a boy is usually invited to perform the breaking for the women without the normal ritual. Traditionally, breaking of the kola nut ritual takes the following systematic order, each step performed by a different person:

1. The presentation of the kola
2. The blessing of the kola
3. The breaking of the kola
4. The distribution, according to age with eldest first

In the case of an individual presenting the kola to a friend or a visitor, the ritual is quite simple in nature. A formal presentation of the kola nut is made to the visitor, who in turn touches and returns it to the host, who then blesses and breaks it.

THANKSGIVINGS AND CHRISTMAS CELEBRATIONS IN AFRICA; KWANZA, AN AFRICAN AMERICAN CELEBRATION

Louise Crane

Thanksgivings/New Year

Pilgrims, turkeys and pumpkin pies are missing but many of the traditional harvest festivals of Africa, often also marking the new year, have much in common with our celebrations of Thanksgiving. These African festivals include feasting, family and community gatherings, offering of first fruits and prayers of thanks to God.

Most Africans, about three-fourths of the population, live in an agricultural society, making their living off the land from farming and/or herding. Thus their lives revolve around the seasons which make up the agricultural year, such as dry seasons, rain seasons, planting times, harvesting times. Lunar cycles, rather than a certain number of days, mark the months of the year. The time of the "new year" varies with the regions and particular climates. In addition to festivals centered around food crops--e.g., yams, corn, beans, cocoa--there are also celebrations for products from hunting and fishing.

Central to these traditional harvest festivals is the acknowledgement of a Supreme Being as Provider: of the rain, the sun, and the success of the crops. Every group has one or more names for a supreme deity, such as Mungu in Swahili, (spoken widely in East Africa), Chuku in Igbo (Nigeria), Onyame in Akan (Ghana), all viewed in much the same way as the God of Judaism, and Christianity or Islam's Allah. There are also lesser divinities that watch over the land and the crops, such as Ala, the Igbo earth goddess. Prayers and offerings of first fruits are made to God and the divinities, both with thanks and petitions for the continued welfare of the community and nation. Community life is especially important, with emphasis on sharing both the work and the fruits of work. Another common attitude, traditionally (now changing), is a caretaker rather than a possessive relationship to the earth's resources; in an Akan proverb it is illustrated by a hen: "The hen gathers in its beak only what it can eat."

Another custom common to many traditional harvest/new year festivals is the practice of settling old quarrels before starting the celebrating and feasting. The day often ends with wishes of blessing and resolutions for the new year.

Such traditional celebrations of "thanksgivings" are too numerous and too regional to be listed on official national calendars although in a number of the Muslim and Christian festivals that are observed as public holidays, some African traditions are included.

The Islamic calendar also follows the lunar year--i.e. moving with the agricultural year--with its new year falling generally on the 10th day of its first month. Since this calendar is slightly shorter than the Gregorian calendar we follow, the Muslim New Year--celebrated as a public holiday in many African countries--falls on a different day each year. Other important Muslim holidays celebrated in Africa include Muhammad's birthday and a number of other days including al-id-kabir or tabaski, the most important festival, which is celebrated during the last month of the year. For more information about Islamic holidays see "Islam in Africa: An Introduction," which is in this series.

Christmas

While less than 9% of the population is Christian, Christianity has been a dominating cultural influence in many countries, especially those south of the Sahara, where most of the educated people were trained in Christian institutions. Forty countries today observe Christmas as a national holiday and many others observe Good Friday, Easter, and other special days in the Christian calendar. The observance of these holidays is primarily religious. There are secular festivities, but little or none of the commercialism prevalent in America.

The coming of Christianity to Africa is usually associated with the early European missionaries of the sixteenth century and onwards. However, it is important to remember that two of the oldest Christian churches are in Africa: the Ethiopian Orthodox Church, established as the official religion of Ethiopia in 332 A.D., and the Coptic Church, founded in Egypt during the sixth century. These two churches, following the same calendar year, were linked together administratively at one time but now are independent. Possibly less than 35% of the population in Ethiopia today belong to the Ethiopian Orthodox Church and since the 1974 revolution it is no longer the state religion. However, the old festivals are still an important part of the calendar. Ethiopian Christmas, called "Liddet" or "Genna" is celebrated on January 7 (Tahsas 29 on the Ethiopian calendar; the discrepancy in dates is due to a seven or eight years difference between the Gregorian and Ethiopian chronologies). "Genna" is also the name of a Christmas game played by Ethiopian men and boys. Much more important than Christmas, however, is the Epiphany festival which follows it, called Timqat.

Elsewhere on the continent, Africans for a long time tended to identify Christianity with the outward forms brought in by foreign missionaries, mostly European. They baptized their babies with names of European saints, dressed in Western clothes, worshipped with music and instruments of foreign origin. Religious holidays such as Christmas were celebrated in traditional Western style with nativity pageants, the familiar European carols translated into African languages or, in the case of Catholics, sung in Latin. Before independence most attempts on the part of Africans to incorporate some of their own customs and traditions in the music and rituals of Christian worship were dismissed by the missionaries as "pagan" and were sometimes regarded with suspicion by colonial administrators. In the early 1920s an effort by a Zairian Christian, Simon Kimbangu, to Africanize Christian practices was considered a subversive act against the Belgian colonial government, leading to his imprisonment for life without a trial.

Since independence the Christian religion and foreign customs brought to Africa in the name of Christianity have been challenged and reevaluated as have been all ideas and institutions associated with colonialism. For some this has meant a total rejection of Christianity. Others find it in its essence--i.e., free of its foreign trappings--as relevant for Africans as for any people. In fact, as it has become Africanized--in leadership and in its practices--the Christian church in Africa is said to be the fastest growing in the world. Today children in Zaire and elsewhere are baptized with African names, many of them having religious meaning. With growing encouragement from church leaders, there is a conscious effort to merge traditional and Christian rituals, including African symbolic use of kola nuts, palm oil, earth, water, libations, and other elements of old rituals. Most relevant to Christmas is the very meaningful traditional naming ceremony for newborn children, observed widely in Africa, with music and symbolic acts affirming the child's links to the seen and unseen world. New texts, welcoming the Christ Child, have been set to old naming songs. Incorporating such traditions in Christian worship is nothing new, for the Christian church has derived many of its practices from ancient rites which were once considered "pagan." Hymnals of all Christian denominations include music of secular origin.

While today emphasizing Africanization, the link to other Christians is not forgotten. Such familiar carols as "Silent Night" or excerpts from Handel's "Messiah" sung in local languages are just as likely to be heard as carols of Yoruba or Igbo origin (in Nigeria), settings of the mass in Lingala (in Zaire), or an African composed mass like "La Messe a Yaounde" from Cameroon. Hand clapping, drums, and other African instruments often combine with organ or piano. Choirs, dressed in formal caps and gowns or in brilliantly colored matching dress, march, sway, or dance into the service. Churches may be decorated with local flowers and trees--especially palm branches or the brilliantly colored poinsetta so common in East, West, and Central Africa. But, it is not unusual to find colored lights, tinsel, or confetti adding to the festive atmosphere.

Both at ordinary services and at Christmas, Africans in their tradition of sharing, place great importance on giving. Even the poorest contribute something to the work of the church. With ceremonial display the gifts range from paper money to small coins dropped loudly into a tin basin, products from home gardens, live chicken and goats, or a bowl of eggs. Personal exchange of gifts is less common, more likely in the form of specially made foods presented at a neighbor's door on Christmas morning.

Secular Christmas festivities, shared with non-Christians, are also a mix of foreign and African traditions. For example, at Christmas time store windows in hot African cities still feature "snow-sprinkled wreaths, foreign toys, a jovial Santa Claus or "Father Christmas," street signs proclaiming "Joyeux Noel" or "Merry Christmas." At the same time many traditional African festivities surface at this time. Asari Efiong, a Nigerian child, describing Christmas celebrations in Calabar, a town in Cross River State, wrote:

> "At Christmas in Calabar many different masquerades dance. But in the olden days the Ekpe masquerade was the most famous of all. The Ekpe masquerade is completely encased in a costume made of raffia, the colour of which are red, yellow, and black. The masquerade has a belt tied on to its waist so that as he dances the bell rings. The Ekpe masquerade also holds a stick in his right hand and some green leaves in his left. The Ekpe masquerade is usually seen dancing along the streets at Christmas and also at Easter."

Like so many of our own traditions which have lost their serious or religious role, the Ekpe "masquerade" described here appears primarily for entertainment; in the "olden" days he was taken much more seriously.

Children have a major role in many of the Christmas celebrations, as well as at the harvest festivals, dressing up in special costumes and enjoying special foods.

Kwanza: An African American Celebration

Kwanza, a seven-day (December 26--January 1) celebration, was created in 1966 by Maulana Ron Karenga to bring together Americans of African descent in an observance of some of the traditions and values of their heritage. "Kwanza," a

Swahili word for "first" refers to "first fruits," in line with the harvest theme that dominates the celebration. The very detailed outline of activities for Kwanza, observed each year by more and more black Americans, is not drawn from any particular ethnic group or country in Africa but uses symbols and principles believed to be generally important in traditional African life. The celebration, using Swahili words, emphasizes reflection on the "seven basic principles" called "Nguzo Saba," enjoying the fruits of labor and a recommitment to working cooperatively for betterment of family, community and African people.

The symbols of Kwanza are a straw mat (mkeka), on which offerings are placed, a seven-hole candleholder (kinara) representing the stalk from which African people originated; seven candles (mishumaa) representing the seven basic principles; and ears of corn (mahindi) representing the children of the stalk.

On each day of Kwanza one of the seven principles is emphasized in greetings, the lighting of a candle, and general discussion of its meaning. The principles, in order of their introduction, are:

1. Umoja (oo-móh-jah) = unity
2. Kujichagulia (koo-jee-chah-góo-lee-ah) = self-determination
3. Ujima (oo-jee-máh) = collective work and responsibilities
4. Ujamaa (oo-jah-máh) - cooperative economics
5. Nia (neé-ah) = purpose
6. Kuumba (koo-oóm-bah) = creativity
7. Imani (ee-máh-nee) - faith

Decorations for Kwanza feature red, black, and green in the general color scheme. The candles (mishuma) used in the candlelighting ceremony--which takes place when the collective family is gathered together--are placed in the candle stick (kinara) as follows: a black candle, representing African people everywhere, in the center; three red candles, for the blood of the ancestors, on the left side; and three green candles, for the earth, youth and new ideas, on the right. Beginning on December 26 with the black candle, a candle is lit each day, alternating from left to right.

While fasting is recommended as a means of preparing body and mind for the celebration, there is also sharing of food, such as a large collection of African fruits and vegetables. On the evening of December 31 there is a big celebration with food, dancing, and music in which collective family joins. Handmade gifts, "zawadi," are opened on the final day of Kwanza, January 1, called "Karamu."

For further background:

Kwanzaa, descriptive color poster, available from National Museum of African Art, Smithsonian Institution, 318 A St., N.E. Washington, D.C. 20002

Karenga, Ron M., Kwanzaa: Origin, Concepts, Practice. Inglewood, CA, Kawaida Publications, 1977.

_____, Kwanza, First Fruits. An American Holiday. Chicago, IL Institute for Positive Education, 1972

See also University of Illinois African Studies Program publications:

Curriculum Materials for Teachers 1983 (a collection containing these and other items).

"Significance of African Festivals (The)"
"The Kola Nut in Traditional Igbo Society of Nigeria"
"Some Indigenous African Religious Beliefs"
"Islam in Africa: An Introduction"
"Christian Missions in Zimbabwe: Two Views"

Outreach Series:

African Names: People and Places

Religions in Africa

2/84

African Studies Program
University of Illinois
1208 West California Urbana, Illinois 61801

ADINKRA CLOTH

Adinkra cloths are made and worn by members of the Akan ethnic group who live in parts of central and southern Ghana. Traditionally made of cotton cloth dyed brown, dark red or black, adinkra is admired for the symbolic designs stamped in geometric patterns on its surface. The designs serve two purposes. First, each design has a symbolic meaning, a kind of message that the person wearing the cloth wishes to convey to those who see it. Secondly, the adinkra symbols serve as decorative art forms that enhance the beauty of the cloth.

Adinkra cloth was formerly worn for funeral ceremonies. Kofi Antubam in his book Ghana's Heritage of Culture (page 157) explains:

> ...the Akan Ghanaian word Adinkera simply means "saying good-bye to one another when parting." But as it is often the case in human associations, saying good-bye brings mixed feelings, in most cases there is optimism with the bright thought and cheering hope of meeting again some day somehow. On the other hand, however, the despair at the indefinite time before the future reunion, and the natural dread of death have been traditionally expressed by Ghanaians in philosophical and poetical messages. These are represented by abstract symbols cut from pieces of calabash and printed on to various colours of mourning cloths worn at various stages of the funeral ceremonies. This, in short, is the part played by Adinkera in the symbolic art of Ghana.

Today adinkra cloths are worn in Ghana on many occasions by members of many ethnic groups. Adinkra now may be found with backgrounds in bright and light colors--yellow, white, green, blue, and various shades of red--rather than just the traditionally somber mourning hues.

Ghanaian adinkra designers first dye cotton cloth with the desired background color. The large dried cloth is then stretched out and pegged to the ground or to a board. The designer divides the cloth into several rectangular sections by drawing inked lines with a stick or a comb-like object. He uses a glossy black dye made from the bark of a tree. The adinkra designs are carved onto pieces of dried calabash (gourd). The designer usually stamps the same design in rows within a single rectangular section of the cloth. Cloths may be made with a dozen or more different symbols, or with as few as one.

Making an Adinkra Cloth

Adinkra stamps can be made with a variety of substitutes for the Ghanaian calabash. The easiest but least permanent are potato stamps which can be printed with black tempera or textile dyes on paper or cloth. Flat sheets of synthetic sponge can be cut into symbols and pasted onto wood blocks. Linoleum blocks can be carved by more advanced students. For a permanent design use acrylic paint or oil-base printing ink.

Students may copy Ghanaian designs or devise their own symbols related to American culture. In one class, for example, students made American designs using the McDonald's golden arches, a Christmas tree, and the "happy face." A right triangle with a ball on the hypotenuse symbolized "a rolling stone gathers no moss."

Edna G. Bay, 1979

More information on adinkra cloth and its symbols may be found in:

Herbert M. Cole and Doran H. Ross, The Arts of Ghana. (Los Angeles, 1977), pp. 44-47.

Ester Warner Dendel, African Fabric Crafts: Sources of African Design and Techniques. (NY, 1974), pp. 34-40.

Louise E. Jefferson, The Decorative Arts of Africa. (NY, 1973), pp. 94-97.

Thelma R. Newman, Contemporary African Arts and Crafts. (NY, 1974), pp. 79-88.

A.K. Quarcoo, The Language of Adinkra Patterns. Legon, Ghana, 1972.

Robert S. Rattray, Religion and Art in Ashanti. (London, 1927. Reprinted 1959), pp. 264-268.

AV Sources:

West African Dress. Slide set available on loan from the African Studies Program. Accompanied by samples of cloth (including adinkra), directions for decorating and dyeing cloths.

The Ashanti of Ghana: A Heritage of Gold. Filmstrip available on loan from the African Studies Program.

The Field Museum of Natural History, Chicago, has a kit for making adinkra cloth called Messages in Material: Adinkra Cloth. Chicago-area educators may borrow it from the Department of Education (312-922-9410). It is not loaned by mail.

The St. Louis Museum of Science and Natural History has held an exhibit and published a pamphlet on African textiles. The latter includes instruction for making adinkra. Contact the Education Department, Museum of Science and Natural History, Oak Knoll Park, St. Louis, MO 63105 (314-726-2888).

Symbols of Adinkra Cloth (chart with 64 symbols) by Kwaku Ofori-Ansah, available @ $ 3.50 prepaid from Kwaku Ofori-Ansah, 6711 Northwest Drive, #H-2, Hyattsville, Maryland 20782. The symbols are grouped according to the six sources of derivation: Animals & Birds, Celestial Body, Human Body, Man-Made Objects and Non-Figurative Shapes and Plants.

Other Resources from University of Illinois:

Items in this collection: "Fact Sheet on Ghana", "Common Themes in American & African Proverbs/Poetry" (See Table of Contents)

African Games of Strategy (illustrates use of symbols on African board games)

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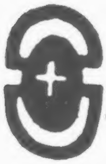
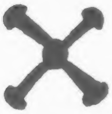
Adinkra Cloth Symbols

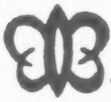
Prepared by Education Department, Field Museum of Natural History, Chicago



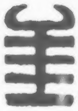
"The seal of law and order"—a symbol of the authority of the Ashanti court.



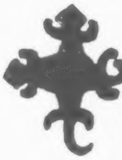
The symbol of agreement or a contract.



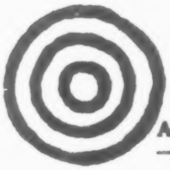
The symbol of forgiveness.



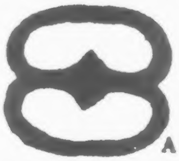
The war horn.



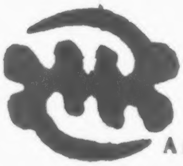
Two crocodiles with one stomach; taken from the proverb "They share one stomach, yet they fight over food."



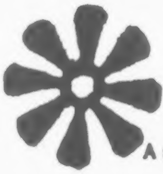
Adinkra'hene—"the king of adinkra" —the first adinkra symbol.



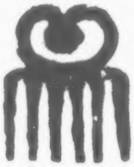
A symbol of hope.



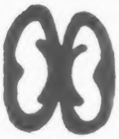
A symbol of the power of God.



A symbol of jealousy.

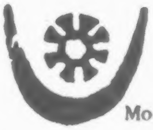


The wooden comb.

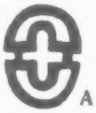


A symbol of human relations.

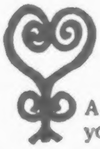
The symbol of the soul.



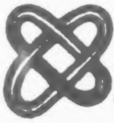
Moon and star—a symbol of faithfulness.



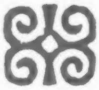
A symbol of supreme authority.



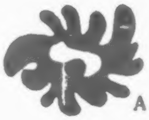
A symbol for the proverb "You can always undo your mistakes."



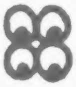
A symbol of hypocrisy.



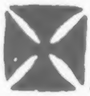
The ram's horns; taken from the proverb "It is the heart and not the horns that leads a ram to bully."



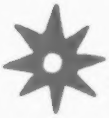
A symbol of unity.



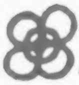
The symbol of knowledge and wisdom.



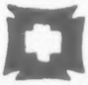
A symbol of good luck.



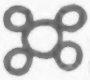
Star; taken from the proverb "A child of the Supreme Being, I do not depend on myself. My illumination is only a reflection of His."



A symbol of the need for humility and service.



A symbol of the safety and security of the home.



Five tufts of hair—a traditionally fashionable hairstyle.

AFRICAN STUDIES PROGRAM
1208 West California #101

UNIVERSITY OF ILLINOIS
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AFRICAN MUSICAL INSTRUMENTS

Simeon Asiama

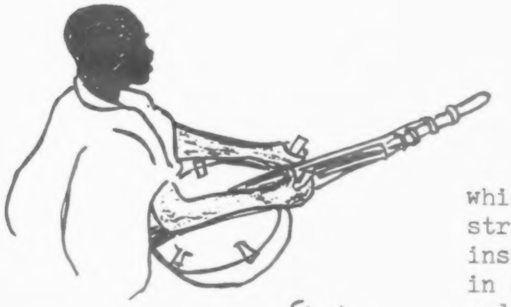

Fig. 1

Contrary to the popular view of African music, which emphasizes drums to the exclusion of other instruments, there is an enormous variety of musical instruments in Africa. Each culture area specializes in a number of them, their names, designs, methods and occasions for playing varying with the local culture and environment. A few examples will be given here under the major classifications: idiophones (self sounding instruments, such as rattles, bells, xylophone); chordophones (string instruments); aerophones (wind instruments); membranophones (drums).

Idiophones

These instruments, used to make announcements and give messages, as well as to make music, are of two types: rhythmic (bells, rattles) and melodic (hand piano, xylophone). Rhythmic idiophones are tuned to particular pitches but are not graduated in pitch as are the xylophone and hand piano. Tuning systems for the latter, as for all melodic African instruments, can be pentatonic, hexatonic or heptatonic.

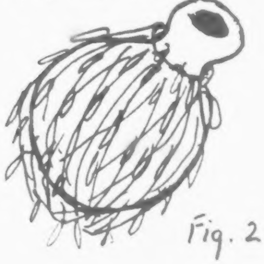

Fig. 2

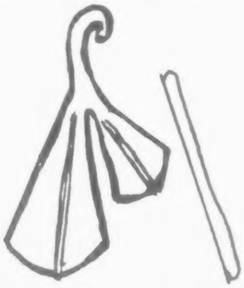

Fig. 3

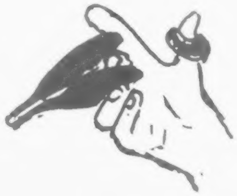

Fig. 4

GOURD RATTLE: Sekere (Fig. 2)

Different kinds of rattling objects are used in musical contexts all through Africa. The gourd variety of rattles may appear as container rattles (with seeds, beads, etc.) or as rattles surrounded by nets of cowry shells, sea shells, or beads. Dried and hollowed out gourds or calabashes of various shapes and sizes are used in music of west, east and south Africa. Some gourd rattles may have a handle or may be lifted by their bodies. Some of the large ones are found among the Nago of Benin and the Yoruba of Nigeria, where they are called sekere. Their sounds reinforce the rhythmic foundation of the music. Gourd rattles are played by both men and women.

DOUBLE CLAPPERLESS BELL (Fig. 3)

This appears in the form of two metal bells mounted together on a single frame. Two different pitches are then obtained when struck with a stick. It is found in different sizes, mainly in west Africa. There is one variety in Cameroon which is a pair of comparatively large bells of equal size joined by an arch. They are played by holding the arched portion with the open ends of the bells pointing upwards. Players are usually men.

CASTANET (Fig. 4)

One form of this, found mainly in west Africa, is a two-piece instrument: a metal ring worn on the thumb and a cone-shaped bell worn on the middle finger. These two pieces are struck rhythmically. In societies where this is used, children, women and men alike can play it. Where there is no bell, a castanet can be a good substitute.

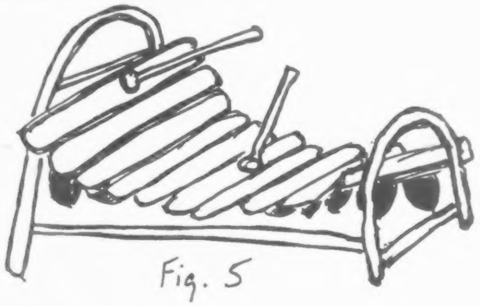

Fig. 5

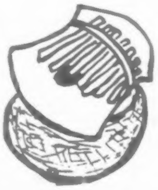

Fig. 6

XYLOPHONE: Balafon, Madimba, Akadinda, Timbila (Fig. 5)

The most common form of this instrument is a set of wooden slabs joined together by bark-cords on a frame set over a number of gourd resonators graduated in size to make different pitches. On each of these gourds a small hole is made and these are covered with pieces of spider web which add to the tone a buzzing sound. The number of keys (slabs) used varies from one up to the twenty-two used in the akadinda, a Ganda (Uganda) version. The keys are struck by the player with two rubber tipped sticks. The two raised ends of the slabs may be ornamented with carved designs. Known by such African names as balafon, madimba, timbila, akadinda, gyil, this instrument has a wide distribution all over sub-Saharan Africa. It may be played solo, in ensembles of as many as thirty xylophones or in combination with other instruments, at festivals, funerals and also for recreation. Performers are usually men. Each ethnic group has its own manner of performance, e.g., some xylophones are carried on a string around the neck and played by one man; others are usually placed on the ground and manipulated by one or two performers.

HAND OR THUMB PIANO: Mbira, Sanza, Likembe, Kalimbe (Fig. 6)

This instrument, widely known under the African name of mbira, has a graduated series of metal or wooden strips arranged and braced into position on a flat sounding board set over a resonator, such as a gourd or a hollow wooden box. The metal strips may range from as few as three to as many as fifty. The most complicated types--e.g., mbiras with more than one manual and as many as fifty keys--are found in Zimbabwe and neighboring areas. In performance the larger ones are placed inside a large resonator made from a calabash, about 12-18 inches in diameter, which is often ornamented with an engraved design. Performers are usually men, but a few players in Zimbabwe are women. It is played by flicking the keys with the fingers or thumbs of both hands, hence the English name "hand" or "thumb piano", by which it is sometimes called. The instrument, which has many forms and names--e.g., sanza, likembe, kalimbe--is found in countries as far flung as South Africa, Mozambique, Zaire, Ethiopia, Niger and Senegambia.

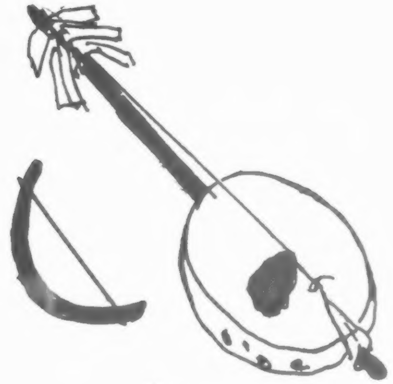

Fig. 7

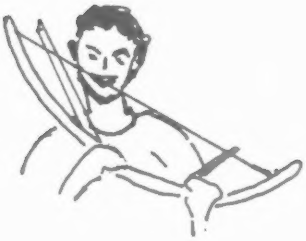

Fig. 8

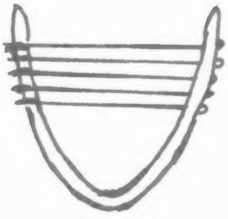

Fig. 9

Chordophones

ONE-STRING FIDDLE: Goje, Masinke, Riti (Fig. 7)

A common type of this is the one-string bowed fiddle with a round or oval sound box, usually made of gourd or calabash covered with hide, generally that of the goat or water lizard. The string is made of horse hair attached to the neck and stretched over a bridge. The bow is usually a stick curved at both ends with a string of horse hair. Through Chad to Senegambia where the instrument is well known, it is called by different names, e.g., riti by the Wolof of Senegambia, goje or gonje by the Dagomba of Ghana, the Hausa of Nigeria and the Songhai and Djerma of Niger. An Ethiopian version is called masinke. It is played by men, but in Niger a similar type called inzad is usually played by women. Typically the player is accompanied by gourd rattles or a small drum.

MUSICAL BOW (MOUTH BOW) (Fig. 8)

An instrument very common in sub-Saharan Africa, it consists of a string (usually of fibre) stretched between two ends of a wooden bow. The performer holds the bow with his left hand in such a position that the string passes between his lips. In his left hand he holds a small stick that he presses on the string in order to obtain different pitches while striking the other end or the middle of the string with a slender wand held in his right hand. The timbre is altered by tightening or relaxing the lips. In some areas in central Africa, musical bows are reserved for women, while in others--e.g., Uganda, Rwanda and Ghana--only the men play them.

ZITHER (Fig. 9)

This instrument is distinguished by the horizontal position of the strings. It may have one or more strings suspended by a bridge over a sounding board or pulled directly over a resonating chamber. Zithers may be found widely distributed over west and central Africa. They are often used by poet-musicians to accompany narrations, poems recalling history, funeral poems or verses in praise of a chief or patron.

HARP LUTE: Kora (Fig. 1 & 10)

Combinations of harp and lute are found in many places, with anywhere from four to twenty-one strings. The 21-string kora of Senegambia, Guinea and Mali is one of the most beautiful instruments. The neck and body are in a straight line, and it has a large notched bridge to hold the strings out from the body. The large bridge divides

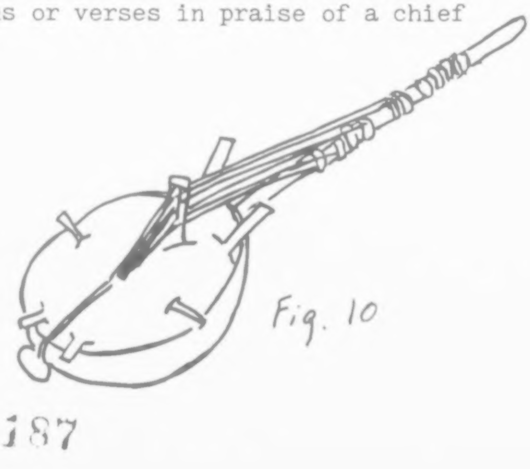

Fig. 10

the strings into two separate rows, ten on one side and eleven on the other. The sound box, composed of half a gourd, is covered with animal hide and may be decorated. It can be string with pieces of jingling rings for other required effects when it is being played. The griots (wandering bards) use this instrument to accompany their singing. In playing the player, usually a man, faces the bridge of the instrument as he plays. A good kora may have a range of about three octaves. It is played at various festivities such as naming ceremonies, weddings, political rallies, as well as the more relaxed setting of someone's home.

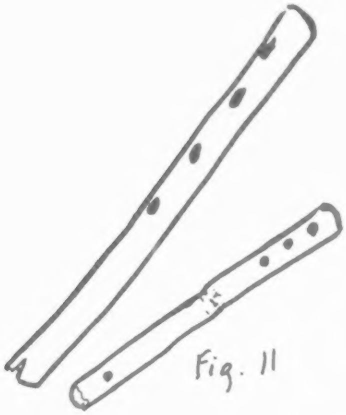

Fig. 11

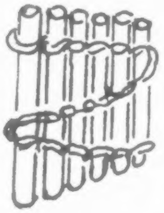

Fig. 12

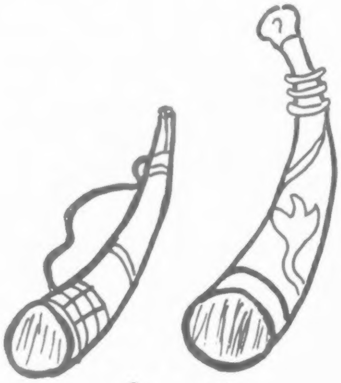

Fig. 13

Aerophones

FLUTE (Fig. 11)

Like most African instruments, flutes are made from locally available materials, especially those with a natural bore such as bamboo, reeds or millet stalks. Some are carved out of wood. With either open or stopped ends, the flutes are designed to be played from the side or from the end; end-blown flutes often have a notched or round mouth-piece. The number of holes differs from region to region. They can be as many as six or as few as two and those with fewer holes can have their ranges extended by harder blowing. As in other cultures, flutes are a favorite instrument for shepherds. Flutes can produce exceedingly sharp sounds which can be heard at a great distance. Some of the most beautiful playing is heard from the reed flutes of Fulani herdsmen in northern Nigeria. Apart from their use as solo instruments, they can be played in instrumental ensembles. They are played by boys and men.

PANPIPES (Fig. 12)

Panpipes are found among isolated groups all over, from South Africa through central, east and west Africa. The instrument is composed of about six to eight bamboo pipes of varying sizes or lengths (usually not more than six inches) bound together by knotted fibres and played by one man, blowing through them. When played, they yield notes of different pitches. When playing in an ensemble, it is the leader who plays all the pipes; the other performers each play a single pipe and accompany the leader with short melodic phrases, constantly repeated. Generally, it is men who play the instrument. Panpipes are played both for entertainment and for special ceremonies.

HORNS AND TRUMPETS: Malakat, Kakaki (Fig. 13)

Found throughout Africa, trumpets and horns are called by a variety of names. Most of them are animal horns and elephant tusks, but in some areas they are made of wood, gourd or metal. Lengths can vary from short to long: e.g., the malakat of Ethiopia or kakaki of the Hausa in northern Nigeria can be as long as four to six feet. Most trumpets are end blown though a few of the gourd or bamboo variety are side blown. They add their unique sound to public celebrations, announcing messages, conveying signals or heralding arrivals and departures of important people. Ivory trumpets are usually decorated with carved-in designs. Horns and trumpets are played by men.

Membranophones

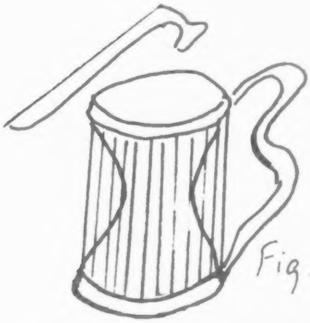

Fig. 14

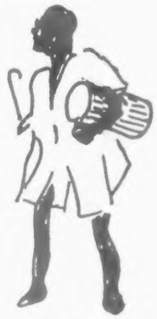

Fig. 15

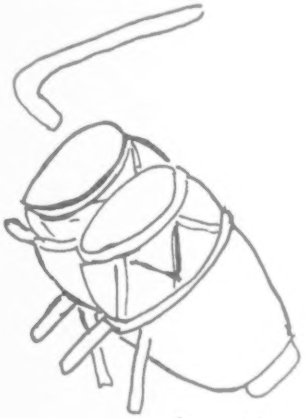

Fig. 16

TENSION DRUM: Iya Ilu, Donno (Fig. 14 & 15)

This is a double-headed hour-glass shaped drum whose heads are held together by a number of thongs running from one head to the other. The instrument is held under the arm and the membrane that lies in front of the performer's body is played with a hammer-shaped stick about one foot long. Variations in the tension of the skins are obtained by exerting pressure with the forearm on the longitudinal thongs connecting the skins, and also by using the open palm to mute the head. At times there is a decorated leather-bordered cloth attached to the lower half of the binding around each membrane on to which some shells are sewn which shake against each other when the drum is played. Other drums may also have small seeds put in them to give the rattling sound when played. Among the Yoruba of Nigeria the instrument, known as iya ilu, is used as a talking drum and is played by men. Among the Akan of Ghana, where it is known as donno, it is played by both men and women.

PAIRED DRUMS: Atumpan (Fig. 16 & 17)

This pair of drums, known as atumpan, is recognized as the principal drum of the Akan people of Ghana, used both for communication and in musical situations to accompany dancing. The atumpan are played in Ivory Coast, too. They are a pair of single-headed bottle-shaped drums tuned to two different pitches and played with two curved sticks. For the drum head, the ear of an elephant is used where it can be obtained because it is durable and suitable for the hard and frequent beating on it. Many drummers also think it has a richer quality of tone. Where this is unobtainable the skin of a duiker may be used. The head is held in position by loops suspended on short pegs around the head. These pegs are used to tune the instruments. The more they are pushed in, the greater the tension of the skin. In the old times of war, atumpan drums were used to convey messages of victory, defeat, call to battle, etc. It is now used in the chief's courts, at festivals and important national gatherings. In playing them, the low-toned drum, referred to as the male, stands on the left, and the high-toned one, regarded as the female, is on the right. But in procession, because of their size, they are carried on the head in front of the drummer who walks behind and plays them. Atumpan drums are played only by men. Women can just dance to the music. They are royal instruments and therefore cannot be owned by anybody except the chief.

Fig. 17

Decorations on Instruments

There is a great diversity in the overall design of African musical instruments. Some are highly decorated and others not at all. Some instruments are decorated because they are regarded as objects of art; others, especially those on royal instruments--e.g., some drums and horns--are usually symbolic of the power and majesty of the chief. Others also indicate certain religious and social ideas of the users of the instruments.

Training of Musicians

To become a traditional instrumentalist, a person has to start training at a very early age, studying under a master musician. It takes long years of training to have absolute command of the techniques of the instruments. In many parts of Africa the skills would be passed on strictly within the family circle: father to son, uncle to nephew and so on.

How Musicians Are Supported

Most instrumentalists are not paid regular salaries. When they perform they may be rewarded for their services by the society in the form of gifts and small remunerations.

* * * * * * * * * *

Dr. Asiama, Foreign Curriculum Consultant at the University of Illinois, 1981-82, is on the music faculty of the University of Ghana, Legon, Ghana.

FOR FURTHER INFORMATION:

Books

Bebey, Francis. African Music. Westport, Conn.: Lawrence Hill, 1969. Photo-illustrated, with a comprehensive list of recordings.

Berliner, Paul. The Soul of Mbira. University of California Press, 1978. Photo-illustrated, with bibliography and list of films.

Dietz, Betty and M. B. Olatunji. Musical Instruments of Africa. New York: John Day, 1965. Illustrated, describing ten instruments, accompanied by record giving examples.

Kirby, Percival R. The Musical Instruments of the Native Races of South Africa Johannesburg: Witwatersrand University Press, 1965 (Second Edition). Photo-illustrated. In spite of the reference to "natives" and other pejorative language, this book gives some valuable information.

Merriam, Alan. African Music on LP. Evanston: Northwestern University Press, 1970 An annotated discography.

Nketia, J. H. Kwabena. The Music of Africa. New York: W. W. Norton, 1974. Photo-illustrated, with bibliography, information on African languages, terms, song texts and music, comprehensive list of recordings.

Nketia, J. H. Kwabena. Our Drums and Drummers. Accra, Ghana: Ghana Publishing House, 1968. Written in English for African school children, with photos, illustrations and background on culture.

Tracey, Hugh. Chopi Musicians: Their Music, Poetry and Instruments. London: Oxford University Press, 1970.

Recordings, with Sources

Cultural Encounters, Inc. 606 Ridge Ave., Kennett Square, Pa. 19348. 215-444-1157:

Alhaji Bai Konte, LP $7, Kora music performed by the Senegambian musician and griot, with detailed notes.

Gambia's Music, LP $14

Folkways Scholastic Records, 50 West 44th St., New York, N.Y. :

Alhaji Garbo Leao and His Goje Music (with notes) FW 8860

African Flutes, FE 4230

Traditional Drumming and Dance of Ghana , FW 8858

Music of Africa Series, recorded by Hugh Tracey, KMA-1 to KMA-10, Traditional Documentation Project, 3740 Kanawha Street N.W., Washington, D.C. 20015: Includes at least ten records of various kinds of African musical instruments.

Others:

Jali Nyama Suso, OCR 70, Disque Ocora, 46 Rue d'Amsterdam, Paris 8, France.

La Kora du Senegal: Les rhythmes, les percussions, la voix de Lamine Konte ARN 33179 Arion.

Unesco Collection: Anthology of African Music, International Record Industries, Inc. 32 Oxford St., Lynn, Mass. 01901.

Films, Slides

*Alhaji Bai Konte, 11 min. color film. Available for purchase/rent from Cultural Encounters (address above). Filmed in Senegambia, this gives a glimpse into the music and political environment of the Gambian kora player, Alhaji Bai Konte.

* *Making the Kora - 63 slides, with record. 11½ minutes. Alhaji Bai Konte, Gambian musician and story teller, works with his apprentices to make a kora. Available for purchase from Cultural Encounters (address above) $42.50; filmstrip, $33.00.

*Music of Africa. 30 min. black and white. Fela Sowande, Nigerian composer and musician demonstrates musical instruments and explains common features of Nigerian musical composition.

*Available from University of Illinois Film Center. Call 800-367-3456 or (in Illinois) 800-252-1357.

**Available from African Studies Program, U. of Illinois. Call or write for reservations (217) 333-6335.

AN AFRICAN MUSICIAN'S THOUGHTS ON TEACHING IN AMERICAN SCHOOLS

Simeon Asiama[1]

One of the most captivating and recurring aspects of traditional African culture is its creative expression in art, music, literature, dance, and drama. The "language" of each of the arts has its own characteristics which set it apart from the artistic language of other cultures. Traditional African music, for example, has tonal characteristics that set it apart as a major style from the music of other cultures.

There is growing evidence that African music is now being received in some parts of the world outside the continent of Africa. Organizations such as UNESCO have sponsored the collection and publication of African traditional music as a means of promoting or enhancing international understanding. Thus African music normally performed in social or ritual contexts is now being presented for listening. Ethnic and popular music records are sold in commercial houses in some American cities, such as New York, Chicago, Boston, and Washington. There are also some materials on various aspects of African music in some American universities which have programs in African music aimed at strengthening student as well as public understanding and appreciation. Apart from the ethnic records and some popular music, only a small proportion of the enormous variety of music from Africa is accessible to American schools and the general public.

The present situation, therefore, offers a tremendous challenge to those of us engaged seriously in presenting African music to schools and the general public, to provide genuine and reliable information about the music as well as modern works of interpretation which both Americans and non-Americans can enjoy and draw upon. It throws a challenge to African music educators here in the U. S. to approach their job in a suitable way to provide the teaching material appropriate for the different levels of education--elementary, high school and university--material that teachers in the U.S.A. desirous of introducing or incorporating African music into their curriculum can adopt and adapt to suit their needs.

I have, in my ten-month work in the University of Illinois African Studies outreach program, realized the need for the children in the schools to be guided through a systematic music program to understand African musical structures and to exercise discriminatory tastes in the music they listen to. The aim is not to make professional musicians of the students, but rather to fit this kind of music into their normal general life, to appreciate what is good in music from other cultures.

There exists a wide and rich variety of musical items for different age groups, occasions and ceremonies:

Songs

Africans can and do sing well, and a close look at the music of Africa will show that the repertoire includes a wide range of song types--game or action songs, story songs, religious songs, social songs, political songs (stimulated by the ongoing movements of nationalism), philosophical songs, etc., just as are found in other cultures.

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[1] Dr. Asiama, a faculty member of the University of Ghana at Legon, served as Foreign Curriculum Consultant in music at the University of Illinois at Urbana/Champaign 1981-82.

In selecting songs for teaching or listening, the first basis should be the full artistic merit of the songs as well as their adaptability to school purposes. The songs should be suited to the level of student development. They should be authentic. Dance items should be lively, relatively simple and should invoke enthusiasm through participation and involvement of the children. It is important to note that consideration of the social context is not only desirable but necessary. Furthermore, information on the people whose music and dances are being studied should be given. It is necessary to show the type of accompaniment to every song--e.g., it may be clapping; it may be instrumental. Where a song is designed for movement, the accompanying movement should not be left out; it may be slight swaying of the body or it may be real dancing. This is exactly how African children do it. I have tried all these in Urbana-Champaign with success.

Children all over the world have a natural predisposition to music. They are responsive to various musical forces around them and are enthusiastic about learning the music of a different culture. When I worked with fifth and sixth graders in Martin Luther King School at Urbana and with a group of students at Central High School in Champaign, I was very much encouraged by their ready response and receptiveness to the songs I taught them. The elementary children performed one of the songs I taught them ("Akyede pa") at the Christmas Parents' Day celebration in the school, and the high school students performed what I taught them ("Dzigbodi") at their spring concert. Both were very well received by the audiences. The songs I taught in the schools were all composed by contemporary African musicians. Human societies do not remain static. They change, and one finds in Africa the beginnings of a new fine art tradition of music inspired by the fine art tradition of western music. Africans are developing new musical themes with musical techniques which incorporate some of the developments of music elsewhere. The resultant forms (like the ones I taught in the schools) are a composite of African and non-African in varying proportions. In these works, in whatever form they come--vocal or instrumental--one realizes that African musicians are becoming conscious of their own traditional music as a creative element in new compositions. There is the use of rhythmic and melodic features of African traditional music, in the use of rhythm patterns developed in drumming and in other forms of instrumental music. This rhythmic aspect of African music is not always too easy to grasp, but it is that which makes our music so very exciting. The importance of rhythm in African music is an unquestioned principle. Examples of serious musical types combining resources from African and European heritage are the new church songs, e.g., Messe Yaounde (Cameroon) and Missa Luba (Zaire), a new type of musical drama, and Missa Koongo and Missa Nkaandu, two masses of the Bas Congo (Republic of Congo); and also a type of concert music, e.g., songs of Ephraim Amu, a Ghanaian composer, and Fela Sowande's orchestral works (Nigeria). These are good material for listening, and in some cases can be performed.

Instruments

One of the misconceptions of African music is that it is inevitably expressed in terms of drums and drumming. This is a fallacy resulting partly from the emphasis in the literature on drums and drumming by early explorers, travelers, missionaries and others who were struck by the high incidence of the use of drums in Africa as compared to Western culture. One cannot minimize the importance of drums in much African music, but a more balanced perspective is needed. There are many other instruments in Africa (see University of Illinois handout, "African Musical Instruments"). From the list of resource material given here (see "Listening to African Music: Some Resources") one can listen to good music played on such instruments as the goje, (one-string fiddle), kora (harp lute), mbira (thumb piano), timbila (xylophone), or atenteben (drums).

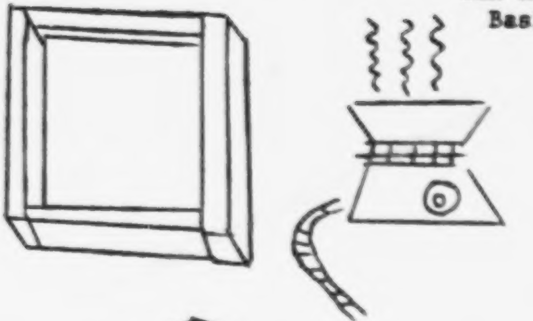
Good African music can be listened to, appreciated and studied with great interest. What we have to guard against is the proliferation of self-styled "experts" from Africa and America who actively perform African music from place to place to earn a living. The music they perform may not be genuine. The notion that any African who can sing or play an instrument as a professional musician must be discarded. It must also be stressed that it is not all those of African descent who "have rhythm in them," as it is very often imagined. A careful study of rhythm as well as other aspects of African music has to be done to grasp what is exactly right. Finally, some people have developed a misconception of the academic worth of African music. To them, the value of this music does not extend beyond mere entertainment, and they express value judgments based on very shallow understanding.

An appropriate exposure to an African music program in schools here, as well as by the general listening public will foster the development of an appreciation for and an understanding and tolerance of cultural differences between African and non-African cultures.

Other University of Illinois resources on African music:

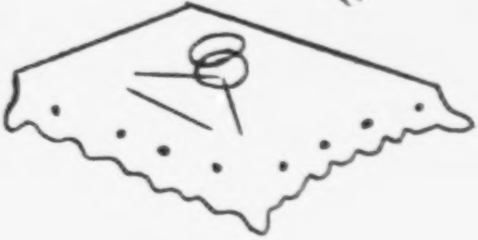
African Musical Instruments (with bibliography)
Audiovisual materials available from African Studies Program (a listing)
Listening to African Music: Some Resources
Music in African Cultures
Musical Games from Ghana
National and International Anthems of Africa

BATIK CLOTH
Wax Resist Process
Basic Technique

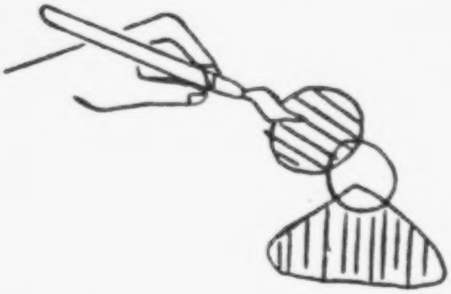


1. Heat wax on slow fire.
   Warning: When hot wax starts to pop or crackle, turn fire off immediately.

2. Stretch and thumb tack cloth over wooden frame, not too tight.



3. Draw outline of your design onto the cloth in light pencil or crayon.
   Note: Whether or not you use a heavier marker (pen, magic marker, crayon) depends on what type of effect you desire.



4. You are now ready to start your batik design if your wax is melted.

5. Cover areas with wax that you want to remain white or the original color of your cloth.

6. After wax has hardened (cooled off), take cloth off frame and dip it into a dye bath.

7. Remove cloth from the frame and let dry fairly well.

8. Next either remove wax with a hot iron or add next dye color. Repeat and continue process until piece is finished.

Remember: Batik is a long, painstaking process which requires patience and commitment. Actually to do a high quality batik piece might take you two to three days (or more)!!

Take your time if you want to do a good job.

Prepared by: Department of Education, Field Museum of Natural History, Chicago

AFRICAN STUDIES CENTER
UNIVERSITY OF ILLINOIS
1208 WEST CALIFORNIA
URBANA, ILLINOIS 61801

1/77

NATIONAL AND INTERNATIONAL ANTHEMS:
NKOSI SIKELELI AFRIKA - "GOD BLESS AFRICA"

This song originated in South Africa, in 1897, with music by Enoch Sontonga and the Zulu words, "Nkosi Sikeleli" written by Mr. Kumalu, a pastor, for a school assembly. It was sung by the black Africans with such fervor that the all-white South African government banned it. Traveling through the continent, it became popular at freedom rallies, especially during the pre-independence days of the fifties and sixties. Three countries, Tanzania, Zambia and Zimbabwe, adopted the music for their national anthems (see texts below) and other countries have their own words for it (see next page). It is also the official anthem of the African National Congress (ANC) liberation movement for South Africa.

Nkosi Sikeleli, Afrika
(Zulu: original text)

Nkosi sikeléli, Áfrika
Malu pakanyíswu dúmu luáyo
Yíswe imitánda zo yétu
Nkósi sikeléla
Tína lusapo luáyo.

Chorus:
Wóza, Moyá (wóza, wóza)
Wóza, Moyá (wóza, wóza)
Woza, Móya
Ô - yīn - kwē - le
Nkósi sikeléla
Tína lusapo luáyo.

God Bless Africa
(English version)

Bless, O Lord, our lánd of África
Lift its náme and máke its péople free.
Take the gífts we offer untó Thee
Héar us, faīthful sons.
Héar us, faīthful sons.

Chorus:
Spírit of trúth, (spírit, spírit)
Spírit of trúth, (spírit, spírit)
Spírit of trúth.
Cóme, O come, héar our práyer.
Gód bless Africa,
Gód bless Afríca.

Zambia National Anthem
(English version)

1. Stand and sing of Zámbia, próud
and free,
Land of work and jóy in unity,
Victors in the strúggle for the
right
We've wón freedom's fíght
All one, stróng and free.

Chorus (after each verse)
Práise be to God, (Praise be, Práise be)
Bléss our great nátion (Zámbia, Zámbia)
Frée men we stand
Únder the flág of our land
Zámbia, práise to thee
Áll one, strong and free.

2. One land and one nátion is our cry,
Dignity & peace 'neath Zámbia's sky,
Like our noble eágle in its flight
Zámbia - práise to thee,
Zambia - práise to thee.

Tanzania National Anthem
(Swahili version)

Múngu ibaríki Áfrika
Wábariki Víongóze wáke
Hekima Umója na Amáni
Hízi ni ngáo zétu
Áfriká na wátu wáke.

Chorus:
Íbariki (Á-fríka)
Íbariki (Á-fríka)
Túbariki wátōto wa Áfrika.

Múngu ibaríki Tánzania
Dumisha uhúru na Umója
Wáke kwa Waúme na Watóto
Múngu ibaríki
Tanzania na wátu wáke.

Chorus:
Íbariki (Tánzanía)
Íbariki (Tánzanía)
Tubaríki Wátóto wa Tánzania

Zimbabwe National Anthem
(Shona version: Zimbabwe)

Íshe komboréra Áfriká
Ngáyi simudzirwẹ zita ráyo
Iṇzwayi mitẹúró yéou
Íṣhe komboréra
Ísu mhurîyáyo.

Chorus:

Húya mweyá (Húya mwéya komborera)
Húya mweyá (Huya mweya komborera)
Húya mweyá
Huyamwéya wówo tsvéne
Úti kombọréra
Ísu mhuri yáko.

Chukwu Gozie Afrika
(Igbo version: Nigeria)

O, Chúkwú gozié ala Áfriká
Bulíe aha ya gozíé madụ́ nílé
Meé ka íhe ońweré baá úba.
Núru arírió nké anyí n'arío.
Ó Nná, nurú arírío ańyi.

Chorus:

Muó-Nkẹ- Ezíokwụ́ (Múo, Múo)
Muó-Nkẹ- Ezíokwú (Muo, Muo)
Muó-Nké -Ezíokwú
Bíkó bịa núrú arírịó 'yí
Chúkwú, goziẹ́ Áfriká
Chúkwú, gozíe Áfriká.

Njambe Osungaka Afrika
(Lingala version: Zaire)

Njámbé osungáká Áfriká
Pésá bató mwíndo mói ná yó
Éte tólongwáká na mábé
Ná lobíko be na yo.
Ná lobíko be na yo.

Chorus:

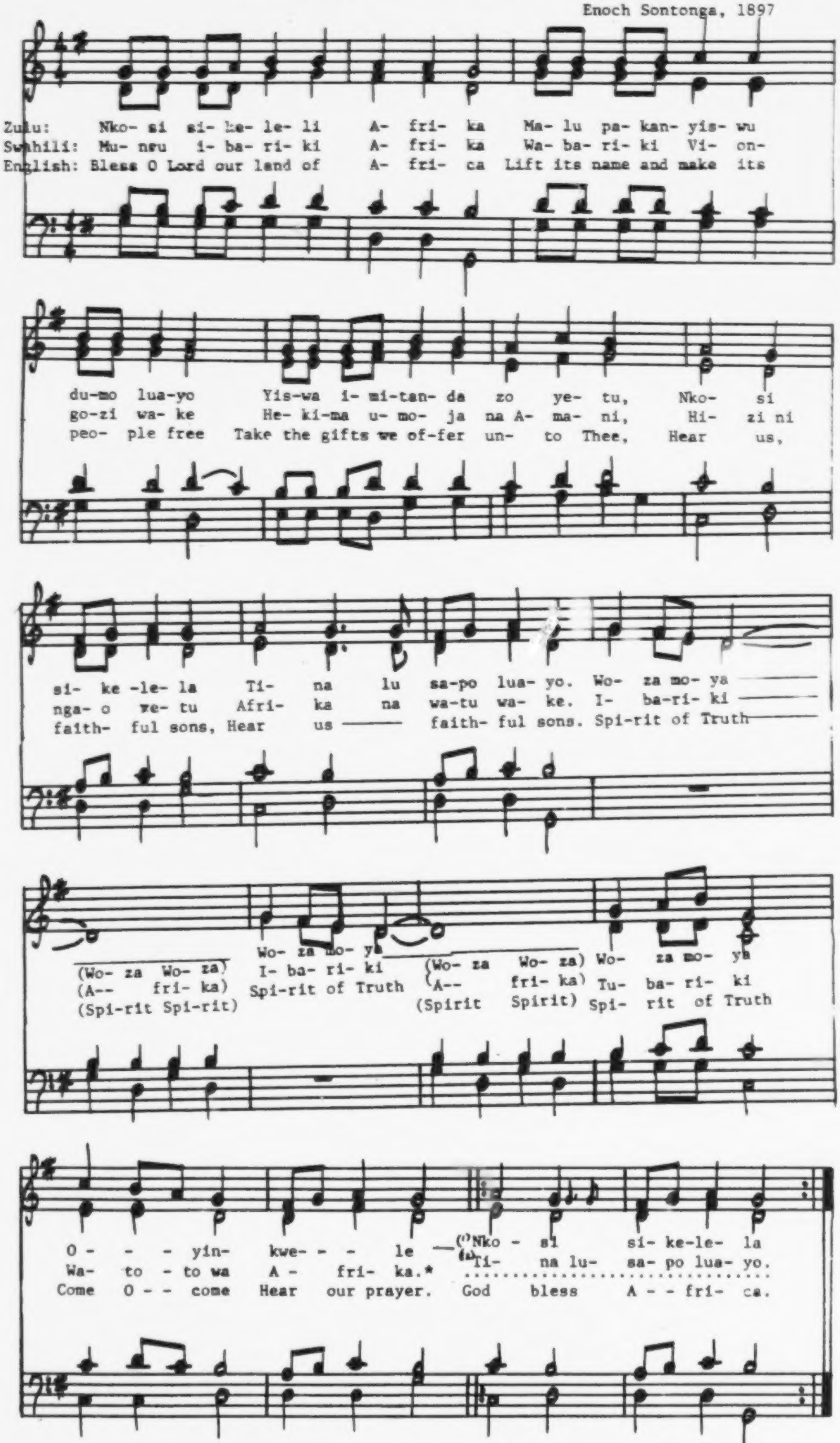
Móbíkisi, (Klísto Yésu)
Móbíkisi, (Klísto Yésu)
Awâ na Cóngo
Ópámbola, óbongisa.

Ópámbolá mpé míkoló kwâ
Bángo mpé batátá ná bíso
Yébísa Mikónji mayéle
Éte bámemisá yo
Éte bámemisá yo.

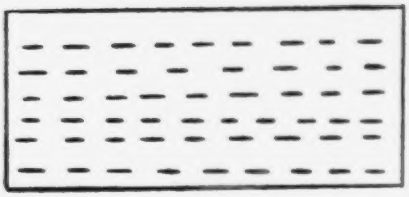
Note: Because of its international significance, "Nkosi Sikeleli Afrika" was once considered for adoption as a Pan African anthem by the Organization of African Unity (OAU), but because of its Christian associations (see Lingala text above) the anthem was not acceptable to the north African countries and others where the religion of Islam is dominant.

NKOSI SIKELELI AFRIKA (GOD BLESS AFRICA)

Enoch Sontonga, 1897

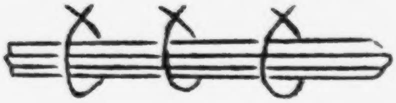

Zulu: Nko- si si- ke- le- li A- fri- ka Ma- lu pa- kan- yis- wu
Swahili: Mu- ngu i- ba- ri- ki A- fri- ka Wa- ba- ri- ki Vi- on-
English: Bless O Lord our land of A- fri- ca Lift its name and make its
du-mo lua-yo Yis-wa i- mi-tan- da zo ye- tu, Nko- si
go-zi wa- ke He- ki-ma u- mo- ja na A- ma- ni, Hi- zi ni
peo- ple free Take the gifts we of-fer un- to Thee, Hear us,
si- ke -le- la Ti- na lu sa-po lua- yo. Wo- za mo- ya
nga- o we- tu Afri- ka na wa-tu wa- ke. I- ba-ri- ki
faith- ful sons, Hear us faith- ful sons. Spi-rit of Truth
(Wo- za Wo- za) Wo- za mo- ya (Wo- za Wo- za) Wo- za mo- ya
(A-- fri- ka) I- ba- ri- ki (A-- fri- ka) Tu- ba- ri- ki
(Spi-rit Spi-rit) Spi-rit of Truth (Spirit Spirit) Spi- rit of Truth
O - - - yin- kwe- - - le (¹)Nko - si si- ke-le- la
Wa- to - to wa A - fri- ka.* (²)Ti- na lu- sa- po lua- yo.
Come O - - come Hear our prayer. God bless A - - fri- ca.

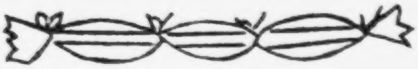
TIE-DYED CLOTH
The Basic Technique



1. Fold or twist cloth lengthwise.
   Note: if possible use only 100% white cotton--do not use perma-press cloth

2. Tie cloth at various places along its length, tie cloth tightly. Where cloth is tied with string or rubber bands, it will remain white.





3. Dip entire cloth into bucket of clear warm water and ring out excess water

   Cloth is now ready for dyeing.

Dyes: There are various dyes you can use depending on how strong a color or effect you desire. In order of weak to strong, some of them are:

a. Rit Dye--simple household dye, used in cold water.
b. Dylon (with Fix solution)--can be used in cold water, but is more effective dissolved in hot water.
c. Crushing Perfection--hot water industrial dye, concentrated.
d. La Jeune Hi Dye--warm water, bright colors--comes with Fix solution and gloves.

Note: All dyes should be handled with rubber gloves

4. Depending on desired patterns, different areas of the cloth may be dyed, with one or more colors. Start dying by dipping in lighter colors first such as yellow. Many combinations will give beautiful and different patterns.

   Wring out material thoroughly between dippings and complete the process by rinsing in clear cold water. A small amount of vinegar may be added to retain the color.

5. Remove strings or rubber bands and hang to dry. Do not wash your tie dyed fabric with other machine washables.

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1/77

AFRICAN ORAL LITERATURE IN THE SECONDARY SCHOOL CLASSROOM[1]

Clarence Seckel

No teacher attempting to introduce black studies into the high school classroom can afford to ignore the wealth of resources offered by African literature, far more available today in all its forms than it was a few years ago. In many ways the study of African oral literature in particular can be used to make even the "basics" more interesting and relevant to the multicultural world in which we live:

First, by presenting the complexity and variety within the oral traditions of Africa, many stereotypes about the primitiveness and simplicity of African cultures can be counteracted.

Second, students will be provided an opportunity to appreciate the importance of oral tradition as a transmitter of values and as a very important aspect of socialization.

Third, black or African studies should not be limited to social studies, but should be interdisciplinary in scope; oral traditions can be used to integrate black studies into such subject areas as art, literature, music, drama and speech.

Fourth, including oral literature in the curriculum would help the student see different kinds of relationships between the various countries of the Americas and their black populations and Africa. In particular, it would be a welcome supplement to the "legacy of slavery" as a unifying factor within the black experience.

These four points will now be elaborated upon with particular attention to specific teaching proposals and suggested resources for implementing the study of African oral literature in the secondary schools.

Dispelling Notions that African Culture Is Primitive and Simple

When students are asked to write down the first words that come to mind when they hear the word "Africa", one of the constant entries is that Africa is "primitive". Equating Africa with primitiveness is a legacy of technological ethnocentrism and racist justification of slavery. Murphy and Stein in Teaching Africa Today state that:

> In a fundamental sense, Europeans were unable to resolve the moral conflict between their values of human dignity and the squalid realities of their enslavement of Africans--except by constructing a myth that portrayed the African as something less than human.
>
> Americans are intimately aware of the blunter forms of this racist myth, which is under sustained attack within the American culture. But even as we gradually free ourselves from the more obvious errors of the myth, we retain its legacy in our attitudes about Africa. (Murphy and Stein: 1973: 96-97)

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[1] This is a shortened edition of an article by the same title appearing in earlier issues of Curriculum Materials for Teachers. See "Language and Literature"in Table of Contents, p. ii, for other materials on this subject.

One of the most persistent of these attitudes is that a nonliterate society is inferior to a literate society. Oral literature, if it is considered at all, usually is referred to as the myths and tales of a primitive and superstitious folk.

One of the most important behavioral objectives for teaching black studies is student attitudinal change regarding the status of nonliterate societies. This cannot be achieved through didactic sermonettes on the "noble savage" or a dialectic on semantics. The best approach is to allow the student to see "where he is at" regarding nonliterate societies. One device is to have students write down all the types of oral literature they can think of. This will usually result in the naming of myth and folklore. Then the teacher can hand out a detailed outline of the various categories of African oral literature (see Appendix A). When the two lists are compared, the students will show surprise and hopefully interest. The teacher can then use the outline to successfully debunk the attitude of primitiveness.

To provide a context into which later more specific instructional approaches to the study of oral literature can be applied, the outline referred to in Appendix A will be discussed in detail with examples and references to books on the subject.

The oral literature of Africa can be divided into five general types: prose, poetry, drama, drum, and the contemporary uses. (Finnegan: 1970)

There are several specific types of prose, one of which is the narrative. Probably the most familiar type of African narrative is the myth which includes stories concerning a supreme being, the activities of lesser deities, or the origin of the world, mankind, cultural artifacts and institutions as a result of the activity of supernatural beings. Myths are one of the most important narratives for the student of African cultures to try and understand, because they give meaning and insight to the myriad conceptual systems and religious rituals of Africa. An inexpensive resource which includes African myths is African Myths and Tales, edited by Susan Feldmann(1963).

The historical tale is another form of narrative which usually can be distinguished from the myth because its purpose is to account for the real events. A kind of literary specialist called the griot exists in some African societies; he is charged with the task of transmitting oral history from one generation to the next. For a very readable account about the griot and oral history, see Through African Eyes, Volume III, edited by Leon E. Clark (1971: 33-40).

A third type of narrative focuses on real and fictional people. A good sampling of this kind of narrative is found among the "Tales of Human Adventure" in African Myths and Tales. (Feldmann: 1963)

Animal tales are yet another kind of specific narrative with which many secondary school students will already be familiar. In these tales animals act like people in realistic social settings. In the introduction to African Myths and Tales, Susan Feldmann makes the following observations about a very common type of animal tale:

> The sophistication of African folklore is evident in its central figure, the highly humanized animal trickster . . . Anansi the Spider figures as the hero of an enormous body of West African folktales and is known under various names in the folklore of (West Africa). Hare is best known in East Africa . . . (Feldmann: 1963: 14)

Barrett in Soul-Force gives further insight into the character of the animal trickster:

> Another important character of African folklore is the tortoise, which can be found in Yoruba stories and in the tribal literature of West and Central Africa. This creature is probably the slowest of all the forest creatures, yet figures prominently in the "sport pages" of African folklore as a consistent winner of all races. The tortoise is said to appeal to the African mind because it is uncanny and mysterious; and it is considered sovereign in the forest even though it is inoffensive and does not prey on even the smallest creature. Africans respect the tortoise because it subsists on a minimum of food and is practically immune to injury. Because of (this characteristic) and the additional ones of longevity, silent movement, and dogged determination in overcoming obstacles, one can easily understand why the tortoise figures so prominently in African folklore. (Barrett: 1974: 35)

This type of insight, provided by Barrett, is extremely important in studying animal tales. If a teacher is to successfully combat "primitiveness" through oral literature, animal tales in particular must not be viewed as simply folksy entertainment. The importance of the logic behind selecting certain animals must be stressed. Most Africans, unlike most Euro-Americans, are and long have been one with their environment. Their philosophy has been to adapt rather than change their environment. Animals are an important part of that environment and therefore it is natural that animals are used as vehicles to help explain their world view.

Proverbs and riddles are two more examples of prose types in African literary traditions. Proverbs are statements of general truths. Each of the approximately eight hundred ethnic groups in Africa has a certain group of proverbs they call their own. Most people know these proverbs and they have important roles in the socialization process. Certain proverbs are so well known within an ethnic group that all that is needed are the first few words of a particular proverb and other persons will know what proverb is intended. J. B. Makouta-Mboukou, in Black African Literature, states that:

> Proverbs are the most poetic and the most carefully fashioned form of folk literature. They have a stable form and do not suffer from variations brought about by the whims of individuals.
>
> Moreover, proverbs are carriers, bearers of philosophical potentialities and of immutable inner meanings. Because they are both precise and concise, proverbs impress, decide, convince; they settle arguments.
>
> The proverb is the form most used in the traditional African court of justice where regular judicial contests occur. It used to happen, and it still happens occasionally, that an entire legal case would be argued solely in proverbs.
>
> The most concise, the most polished form of thought, the proverb in principle requires age, reason, experience, and reflection. That explains why this literary form is normally found in that part of society which is mature and accustomed to reflection. (Makouta-Mboukou: 1973: 15-16)

There is also interesting insight into the classification of proverbs in Leonard Barrett's Soul-Force. He makes the following observations:

> African proverbs speak to various aspects of life. First and most important are those which deal with man's relation to his God (e.g., "If you want to tell God, tell the wind.") The second are those which deal with man's moral behavior (e.g., "The pursuit of beneficience brings no evil," and the third, those which deal with aspects of social virtues (e.g., "When people hold you in respect, hold yourself in respect, too.")

A good source for proverbs is A Treasury of African Folklore by Harold Courlander.

In addition to the proverb, another form of oral literature used for socialization and educational purposes is the riddle. Riddles either ask a question or state a dilemma. They teach about the environment and help develop certain mental qualities. Makouta-Mboukou says "The riddle game . . . develops the memory, imagination, thought processes, and judgment by associating signs with ideas, ideas with signs, ideas with ideas, and signs with signs." (Makouta-Mboukou:1973:19). Samples of riddles may be found in Courlander's A Treasury of African Folklore (1975), Yoruba Poetry by Ulli Beier (1970), and Yes and No, the Intimate Folklore of Africa by Alta Jablow (1961).

Word play, which would include tongue twisters and puns, is a type of narrative used almost exclusively for entertainment. The most extemporaneous type of narrative is the oration. There are specific types of orations for such important events as funeral and marriage arrangements. The orator on these occasions can be flexible and creative, but like the African artist, within a predefined structure.

Poetry is as important a type of oral literature as prose, or even more important than prose in many African ethnic groups. There are various types of poetry. Praise poetry is usually spoken about heroes, but can also be about people, deities or even objects. Usually it is spoken about someone else, but sometimes there is "self-praise" poetry. A. C. Jordan in Towards an African Literature makes the following comments about praise-poems:

> The poem may be partly narrative, or partly or wholly descriptive. It abounds in epithets, very much like the Homeric ones, and the language in general is highly figurative.
>
> The bard, who was both composer and public reciter, was versed in tribal history and lore, as well as being witty. He held a position of honour in his community. It was therefore the greatest ambition of every boy to be at least a public reciter, if not a composer. In fact, every boy was expected at the very least to be able to recite his own prises, those of the family bull, those of the favourite family cow, even if composed by someone else, and was also expected to know the traditional praises of certain species of animals and birds. Any boy who lacked these accomplishments was held in contempt by the men as well as by other boys. (Jordan: 1973: 21-22).

The funeral dirge is another type of poetry, composed specifically for funerals. In some African ethnic groups a person can have more than one funeral; for example, there is a funeral when the person is buried and then another funeral when the person's property is divided up. There are also annual memorial rites, especially for important persons or the dead in general.

There are many types of religious poetry in Africa. Some provide directions for specific rituals while others are comparable to hymns. Religious poetry also accompanies some divination, when the foretelling of the future is spoken in verse. A Treasury of African Folklore contains some examples of Hausa religious poetry.

Some poems become lyrics to songs which are related to the life cycle or expressions of love. Some poems are solos whereas others are combinations of leader and chorus response. There also are lyrics composed about domestic animals, if the society is predominately herders or farmers, or lyrics about some wild animals if the people hunt. A varied sampling of this kind of poetry can be found in Ulli Beier's Yoruba Poetry, such as this poem about the leopard:

> Gentle hunter
> his tail plays on the ground
> while he crushes the skull
>
> Beautiful death
> who puts on a spotted robe
> when he goes to his victim
> playful killer
> whose loving embrace
> splits the antelope's heart. (Beier: 1970:81)

There also exist many kinds of special occasion poetry. These occasions include such everyday events as working in the fields, grinding grain and paddling canoes. Poetry specifically for children is also part of the African oral literary tradition including lullabies and songs or chants which accompany games. A good source with many examples of this type of poetry is Yoruba Poetry (Beier:1970).

Drama is a third major division of African oral literature. There are both traditional and modern forms of drama. Traditional drama includes sacred drama in the form of myth and masquerade; secular drama occurs in the forms of straight play, entertainment, civic, song and dance drama, and finally, epic drama. In discussing these varied forms of oral drama, J. P. Clark has observed that:

> First, the very myths upon which many of these dramas are based, so beautiful in themselves, serve to record the origins and raison d'etre of the institutions and people who own them. Secondly, dramas, like the Ijaw masquerade and Ullu ritual, represent spirits and gods which their worshippers seek to propitiate . . . They are therefore manifestations of a special religion. Thirdly, they serve a civic and social purpose by educating and initiating the young into the ways and duties of the community. In the process they help to knit together persons of similar background, giving them a common identity. Fourthly, . . . masquerade dramas foster good relations between members of one village and another. Fifthly, these dramas, whether sacred or otherwise, often provide the one occasion in the year that brings home all true native sons and daughters resident and scattered abroad . . . Sixthly, some (types of drama) induce that state of mind when the spirit is temporarily freed of its flesh shackles and the medium is invested with extra tongues that can foretell any imminent disaster and if possible, prescribe prevention. A seventh use . . . is as a vehicle for social comment, satire, and sheer spread of meaty gossip. And last, (it) . . . provides robust entertainment. (Killam: 1973:19-20).

Much modern African drama can be considered as part of oral tradition because it is deeply rooted in this tradition for much of its content and form. And it still serves, for the most part, a non-literate audience. Two resources for African drama are Nine African Plays for Radio (Henderson and Pieterse: 1973) and Ten One Act Plays (Pieterse: 1968).

A fourth major division of African oral literature is drum literature. Drum poetry is composed in ethnic groups where there is a tonal language spoken - for example, Twi, Fon, Yoruba and Bantu languages. In these languages, a change in the tonal level of some words is associated with a change in meaning. There are as many drums as there are tone levels in the language and the drums duplicate the rhythm of the speech. There can be no drum literature without a spoken literature. The drums, for example, may duplicate the speech patterns of short proverbs and praises, which are well known to the people, Courlander, in A Treasury of African Folklore (1975) gives a few examples of Akan drum poetry, and makes the following observation:

> The development of the poetic tradition has not been confined to the spoken voice. A great deal of Akan heroic poetry is conveyed through the medium of horns, pipes and drums. Although drums are used in Akan society for making a limited number of announcements, they are also vehicles of literature. On state occasions poems of special interest are drummed to the chief and the community as a whole (Courlander: 1975:95)

It should be stressed to students that most of these varied forms of oral literature still exist in Africa today. It should also be noted that the oral literature of Africa is always changing and adapting to new forms of media to meet the demands of a new contemporary audience that is still to a great extent nonliterate. The transistor radio, for example, provides an important vehicle for new forms of oral literature. People may hear stories on the radio, and then retell them. Films also provide a new vehicle for presenting drama to the nonliterate masses. Other forms of modern oral literature include popular songs, national slogans, and ritual dramas performed on holidays and for national festivals. (Schmidt: 1973).

Black Oral Literature as a Transmitter of an Alternative System of Values

There is ample evidence to show that the various forms of African oral tradition express the basic values of particular ethnic groups, and by studying this oral tradition, the student will be able to extract specific values different from his own. For example, Herskovits states that:

> . . . folklore reflects both its natural and cultural setting. A substantial body of folktales is more than the literary expression of a people. It is, in a very real sense, their ethnography which, if systematized by the student, gives a penetrating picture of their way of life. (Herskovitz: 1948:418)

Barrett also concludes that"all research in African oral tradition suggests that the key to the African mind is hidden in the wisdom sayings, the proverbs, and in the folklore." (Barrett: 1974: 31)

Okogbule Wonodi has made several useful observations regarding folk tales and their reflection of a society:

> Like other forms of literature, folk tales have a variety of themes and touch all aspects of the cultural, social and even the political life of the community . . . In each case, an attempt is made to explain the nature of the society: why certain things happen in

> certain ways and what would follow a violation of set traditions. The poetic justice found in folk tales is consonant with all of their basic uses - to reform and instruct the society.
>
> It must also be noted that folk tales are elastic and progressive. Changes in the modes of behavior and values are continually filtering into age-old tales. (Wonodi: 1965: 17-18)

There are a number of excellent anthologies of African folklore, but the best for teaching purposes, because it is an inexpensive paperback and also very thorough, is African Myths and Tales (1963), edited by Susan Feldmann.

Oral Literature as an Interdisciplinary Approach to Black Studies

Africans do not tend to compartmentalize life like Euro-Americans. This is one of the basic differences in their world views. All art forms in Africa are integrated and form a vital force within the society. For example, in the masquerade, referred to in the section on drama, all the various arts are interrelated to produce a total effect.

The study of oral literature can be used as a vehicle for integrating black studies into other subject areas like art, literature, music, drama, and speech. When studying art, students can focus on the technique and significance of weaving proverbs into cloth. There is an article related to this in the October 1975 issue of African Arts (Smith: 1975). Another approach is studying the relationship between Ashanti proverbs and the design of gold weights. Courlander gives a detailed analysis of this in A Treasury of African Folklore. (1975).

Oral literature can be used to give more meaning and depth to a study of Afro-American literature. The main point here is to allow students to see the importance of oral literature in relation to written works. It would be valuable to point out several of the main differences between oral and written literature. The greatest difference is the interaction between story-teller and audience. This kind of interaction and audience participation naturally does not take place with written literary forms.

In the oral tradition, the audience and the teller have certain common expectations. For example, with folktales, one type of standard beginning is a series of riddles. When a certain type of riddle is heard, the audience knows a folktale will follow. Repetition of phrases is also standard and expected by the audience. Different ethnic groups expect a different number of repetitions, three or five, etc. Other standard audience expectations are common stereotyped characters like the spider or the rabbit, and specific ideophones that represent animal sounds or actions.

Such cultural expectations are common to specific ethnic groups and represent the framework within which the storyteller operates.

Students should also be aware of the important influence oral tradition has on written literature. First, certain forms of oral tradition may be used in written literature - e.g., praise poems. Second, many novels include "proverbs" in situations similar to thei[illegible] in African life. (Lindfors: 1973) Three, themes of oral literature may be u[illegible]itten works. Fourth, well known characters in oral literature may be used [illegible]ten literature. For example, a man, in a modern novel, may be referred to [illegible] a lizard. This adds a meaning to the character for Africans familiar with the oral traditions. (Schmidt: 1968:16). Fifth, structural features of oral tradition are often used in written forms.

Students studying music can be introduced to the many and varied songs within the oral traditions. Drum literature could also be focused on.

An African masquerade could be part of a drama class production. Other forms of oral drama could be an addition to or a substitution for more traditional "western" theatrical works.

Speech classes can be given new perspective by studying not only the Western concept of syllogism but also the African concept of Nommo. (Smith: 1972). The student will find the basic differences between the two approaches to public speaking clearly stated by Arthur L. Smith in "Markings of an African Concept of Rhetoric":

> . . . the African speaker means to be poet, not lecturer . . . it is possible to say that traditional African public discourse is given to concrete images capable of producing compulsive relationships and invoking the inner needs of audiences because of the inherent power of the images and not because of syllogistic reasoning. (Smith: 1972: 372)

Oral Tradition as a Unifying Factor within the Black Experience

Today as part of the "rethinking" process of black studies, educators are trying to emphasize more positive relationships between the New World and Africa other than just the slavery issue - for example, the study of diplomatic contact, missionary contact, and PanAfricanism. However, the most positive contact between Africa and the Americas, if we want to keep student needs in mind, is the cultural contact especially expressed through the oral tradition. Barrett, in Soul-Force, provides some good background:

> The proverbs and folktales of Africa found in the New World are examples of the selected aspects of traditional culture which the Africans in diaspora thought necessary for survival in their new environment. These stories in themselves are enough proof that the Africans did not enter the New World tabula rasa, but rather as culture bearers, who within a short period stamped the New World with their cultural inheritance. (Barrett: 1974:37)

Sterling Stuckey, in "Through the Prism of Folklore: The Black Ethos in Slavery", gives numerous examples of how the Africans used satire, as part of their lexicon of oral literature to combat the effects of slavery. He concludes:

> Slave folklore, then, affirms the existence of a large number of vital, tough-minded human beings who, though severely limited and abused by slavery, had found a way both to endure and preserve their humanity in the face of insuperable odds. What they learned about handling misfortune was not only a major factor in their survival as a people, but many of the lessons learned and esthetic standards established would be used by future generations of Afro-Americans in coping with a hostile world. (Chapman: 1972: 457)

In conclusion, it is hoped that presenting oral literature as a tradition of eloquence continuing on in the Americas as a system of communication that is uniquely black, metaphorically rich and affectively powerful would be a substantial beginning in developing a more positive self-concept in students.

Teachers must be careful to stress the fact that an oral literature is not exclusively black. Other cultures have had - and still do have - extensive oral traditions. To emphasize this fact, a teacher may want to present African or Black American oral literature within a larger context. This can be done, for example, by comparing and contrasting various oral traditions: American Indian, Appalachian, or European.

It is also important to keep in mind that much is lost from the study or oral literature when it is only read. Oral literature should be heard whenever possible. The teacher should try to use as many devices as possible to present oral literature in a natural way. There are many audiovisuals that can assist the teacher in this manner, and some books which are written so that tales may be told. (Robinson: 1974, Serwadda: 1974 and Tracey: 1968).

APPENDIX A - AFRICAN ORAL TRADITION*

I. Prose

    A. Narrative
        1. Myth
        2. Historical Tales
        3. People Narratives
        4. Animal Tales

    B. Proverbs

    C. Riddles

    D. Word Play
        1. Tongue Twisters
        2. Puns

    E. Funeral and Marriage Orations

II. Poetry

    A. Praise Poetry

    B. Funeral Dirge

    C. Religious Poetry

    D. Divination Poetry

    E. Lyrical Poems

    F. Special Occasion Poetry

    G. Children's Poetry

III. Drama

    A. Traditional
        1. Sacred
            a. Myth
            b. Mask
        2. Secular
            a. Straight Play
            b. Entertainment
            c. Civic
            d. Song and Dance Drama
            e. Epic Dramas

    B. Modern
        1. Folk
        2. Literary Drama

IV. Drum Literature

V. Contemporary Oral Literature
  A. Radio Programs
  B. Popular Songs
  C. National Slogans
  D. Films
  E. Ritual Drama During National Festivals

*This outline is based on material presented by Nancy J. Schmidt in the course "Introduction to Modern African Literature" at the U. of Illinois, fall 1975.

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COMMON THEMES IN AMERICAN AND AFRICAN PROVERBS
PROVERBS AND POETRY ON THE THEME OF SHARING

Louise Crane

Did Benjamin Franklin Go to Africa?

As the following examples show, the "wise sayings" of Benjamin Franklin, written down between 1733 and 1758 and considered classics of the American heritage, are strikingly similar to those passed on orally by African people for many centuries. Africans have also used visual representations to pass on their messages, such as the Asante (Ghana) symbol of power, a hand holding an egg, often seen topping the staff of the chief's linguist or spokesman; or the "pot with holes", symbol of cooperation and represented in clay or brass, sold in West African markets. Some American parallels might be, for example. the old fashioned hand-crafted samplers with mottoes, including some of Franklin's proverbs.

FRANKLIN: Who is wise? He that learns from everyone.

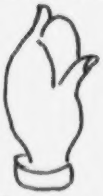
AFRICAN: Don't be afraid to listen to strangers. Wisdom comes from everyone.
(Lulua/ Zaire)

FRANKLIN: The ancients tell us what is best; but we must learn of the moderns what is fittest.

AFRICAN: What an old man can see lying down a young man can't see standing up.
(Yoruba/ Nigeria, Benin)

FRANKLIN: Laws too gentle are seldom obeyed; too severe, seldom executed.

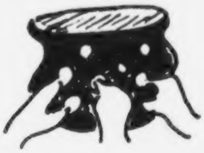
AFRICAN:



Power is like an egg. When it is held too tightly it might break; when held loosely, it might fall and break.
(Asante/ Ghana)

FRANKLIN: We must all hang together, or assuredly we shall all hang separately.

AFRICAN: Two or more walking together keep one another from falling; he who walks alone falls with no one to help.
(Lulua/Zaire)



The pot with holes in it cannot hold water unless all help plug them with their fingers.
(West Africa)

FRANKLIN: God helps them that help themselves.

AFRICAN: If you fail to plant the manioc then God will not raise manioc to feed you.
(Lulua/Zaire)

Proverbs and Poetry on the Theme of Sharing

FRANKLIN: I saw few die of hunger.... of eating, 100,000.

AFRICAN: He who is fed by others never realizes there is a famine. (Yoruba/ Nigeria)

A hungry man does not hear sermons. (Yoruba/ Nigeria)

FRANKLIN: A wise man will desire no more than what he may get justly, use soberly, distribute cheerfully and leave contentedly.

AFRICAN: A good guest comes with something in his hands. (Lulua/Zaire)

A chicken eats only what its beak can gather. (Lengola/Zaire)

Heart of the Matter[1]

It is the vital deprivation
Of the underdeveloped countries
That they do not have factories
For the manufacture of chewing gum
Nor grandstands for Coca-Cola Dispensation.

--Ifeanyi Menkiti (Nigeria)

The Poor Man[2]

The poor man knows not how to eat with the rich man.
When they eat fish, he eats the head.

Invite a poor man and he rushes in
licking his lips and upsetting the plates.

The poor man has no manners, he comes along
with the blood of lice under his nails.

The face of the poor man is lined
from the hunger and thirst in his belly.

Poverty is unjust. If it befalls a man,
though he is nobly born, he has no power with God.

--(Swahili traditional poetry)

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Mother Earth[1]

Why should those at the end of the earth
Not drink from the same calabash
And build their homes in the valley of the earth
And together grow with our children?

--Mazisi Kunene (South Africa)

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"Politics in Swahili Proverbs"

SUGGESTIONS FOR FOLLOWUP ACTIVITIES:

1. Compare other sayings/proverbs (old and new) by Americans and Africans, and also by people from other parts of the world. These can include some on the same themes presented above.
2. Collect and display American and African visual representations of proverbs and slogans (samplers, other Americana; Adinkra, other African symbols) as well as some modern examples of presenting ideas (T-shirt slogans, advertisements, commercial symbols, political ads).
3. Write /design some original proverbs, slogans or posters related to the themes presented here and/or on other topics, e.g., peace issues, environment, health, international relations.

CREATING NEW "ANANSI" STORIES

Louise Crane

Children of Ananse Kokuroko are we all
The wide world, our spider's web.
And love, desire or need
Has shot us out to diverse points on this world-web
Where'er we are, there are some strands to grasp
Strands to let go, leave, ignore.
- by A. Kayper-Mensa[1]

As mentioned elsewhere in our materials (see Table of Contents, "Language Arts"), African oral literature offers numerous possibilities for developing language skills, The focus here will be on creative writing which can be inspired by the universal themes of African folk stories, particularly the well known tales of Anansi (Ananse) the Spider, originating with the Akan people of Ghana and Ivory Coast.

Anansi stories are found in many African literature collections, some have appeared in Caldecott Award-winning children's books, and at least two animated films have been made on them (see Additional Resources, last page). It is most important to note how far they have traveled outside the African continent and the changes they undergo in each setting. For example, a child from Puerto Rico may be familiar with "Nansi" stories, another student from the Caribbean may recall "Aunt Nancy" tales; illustrations in some books show tigers, animals foreign to Africa but familiar to children in Asia. Kayper-Mensa's poem quoted at the beginning of this article repeats what many other Africans have said about their oral literature, i.e.: the central message of the story may stay the same, but the stories are ever changing, the storyteller and the participating audience adapting them to ideas and situations familiar to them. This can mean leaving out one part of the story, adding another, even changing the characters. Emphasizing the never-ending circulation of the stories, from one generation to another, from one place to another, there is the familiar ending to many of the African stories: "This is my story. If it be sweet or if it be not sweet, take some away and bring some back to me."

Anansi, the spider hero of the Akan stories, has qualities similar to characters of other African stories, such as Tortoise or Hare ("Brer Rabbit" in the American adaptation). Small and weak physically, he uses his wits to try to "beat the system." As the following typical examples show, sometimes he wins, sometimes he loses.

Anansi Plays Dead[2]

> Anansi and his wife Aso had a farm on which they grew enough food to feed themselves and their sons. One year a famine came to the land. Anansi's farm still had food but the thought of starving to death did not please him at all. He decided on a plan.

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[1] A. Kayper-Mensa, Sankofa: Adinkra Poems, p. 21. Accra, Ghana: Ghana Publishing Corporation.

[2] See Courlander's A Treasury of African Folklore, p. 149, for longer version of this story.

Anansi told his wife he did not feel very well and he was going to see a diviner. After a few days he came back and gave his family some sad news. He said the diviner had told him he was going to die. Aso and his sons began to cry. Then Anansi told them the diviner had ordered that he be buried in the field near the yam[1] patch. Because he would have to take care of himself in the Other World Anansi asked his wife to put some cooking pots and dishes in the grave with him.

After lying "sick" on his mat for several days, Anansi pretended to be dead. There was great mourning in the village, Aso and his sons weeping loudest of all. Then they buried him near the yam patch as the diviner had ordered, and put cooking dishes in the grave with him.

During the day time Anansi stayed quietly in the grave, but as soon as it was dark he crept out and dug up some yams. He cooked and ate them and then went back into his grave. This went on for some time. Each night he would come out and get his food, have a good feast and then hide in the grave during the day.

Aso and her sons began to notice that many of the best crops - the yams, the cassava and the corn - were disappearing. They had a prayer over Anansi's grave, asking his spirit to protect them. But when the crops continued to disappear they decided on a plan to catch whoever was stealing the crops. They made a figure that looked like a person and covered it with sticky gum, then set it up in the middle of the field.

That night when Anansi came out to get his food he saw a figure. "Get out of my fields!" he shouted.

There was no answer.

He shouted again, but there was still no answer.

Losing his temper, Anansi went up to the figure and slapped it with his right hand. His hand stuck fast so he couldn't take it away.

"Let go or I'll hit you again!" cried Anansi. When the figure still did not answer Anansi struck with his left hand. That stuck, too. Finally, after Anansi had kicked with both feet and butted with his head, he was completely stuck to the figure.

When Aso and her sons discovered Anansi in the field the next morning they understood how he had tricked them. They pulled him off the gum figure and led him into the village before the chief. All the people were jeering and making such fun of him that Anansi tried to cover his face in shame. Finally he broke away and ran up a wall into the darkest corner he could find.

And that is why the spider is always hiding in dark corners.

Anansi Gets Out of Hot Water

There was a chief in a far away land who had a beautiful daughter. Her name was Efua. Everywhere in the country people spoke of her beauty and

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[1] Not the sweet potato variety, more like an Irish potato.

Anansi took the pot and said, "Thank you. Now you will all see that Anansi does not tell lies. I will drink this boiling hot water as the Chief has ordered. Here, now look into this pot. Is this water hot or is it not hot?"

He took it around and slowly showed it to each person, waiting for each one to nod in agreement. When he had shown it to everyone, he said again, "Now, have you all seen it?"

"Yes, yes!" they cried, "We have seen it. It is hot, hot water!"

At last Anansi lifted the pot and drank all the water in one gulp.

"He has passed the test! Anansi is brave!" shouted the crowd.

"Yes," said the chief. "He has won my daughter for he has proved he is a truly brave man."

As Anansi left with Efua, the crowd shouted, "Long live Anansi and Efua! May you have 100 children!"

Anansi took Efua to the forest where Kofi was still sitting. Efua and Kofi looked at each other but they waited for Anansi to speak.

"Don't worry, Kofi," said Anansi. "I have won Efua, but I already have a good wife. Why do I need another? Efua is yours."

So Efua and Kofi were married and Anansi was the guest of honor at the wedding feast. Until today people speak of his bravery.

After introducing several of these stories, questions for discussion might include:

1. Who is Anansi? A spider? A man? A woman? Does he have a family?

2. What does he look like? What kind of person is he? Does he act like ordinary people?

3. Where does he live? In a forest? In a village? a town?

4. What kind of problems does he have and how does he try to solve them?

5. What does the story tell us about people in this part of Africa: how they live, what they believe, how they act toward each other?

6. Do the stories begin or end in any special way? Are they only for entertainment or do they have another purpose?

Answers to most of these questions are self-evident in the stories. Anansi is generally referred to as "he", implying a male person, but also looks and acts like a spider. His wife and family appear in some of the stories, usually in minor roles. With "home" as both village and forest many details can be learned from the tales about the natural and man-made environment in West Africa: climate, animals and plants, food, housing, clothing, culture, community relations.

all the men wanted to marry her. Every day some came to the court to ask the chief for the hand of his daughter.

One day the chief sent out an announcement: "Anyone who wants to marry my daughter must pass a test. To prove he is brave and strong enough this man must drink a pot of boiling hot water all in one swallow. The man who succeeds in doing this may have the hand of my daughter."

Efua watched as one man after another, young and old, handsome and ugly, came in to try to pass the test. Each one declared he was brave enough to drink the boiling water; but when the pot bearer brought it in none of them could take so much as a sip. After many had come and failed, a young man named Kofi entered. Efua liked him at once; he was handsome and nice and he looked very brave. But Kofi, too, could not drink the boiling water and sadly went away. Efua was also very sad.

Kofi went into the forest and sat on a rock, thinking about his troubles. While he was sitting there, Anansi came by and spoke to him.

"Young man, this is too beautiful a day to be sad. What is your trouble?"

"I am sad because I can't marry the woman I love. I failed the test!"

"What kind of test?" asked Anansi.

After Kofi had told him about the chief's test, Anansi said, "Is that all? No problem!"

"What do you mean?" asked Kofi.

"No problem," repeated Anansi. "Leave it to me. I'll get your wife for you. Just wait for me here."

So Anansi went and presented himself to the chief: "Oh chief, I have come to ask for the hand of your beautiful daughter," he said.

Efua was horrified and the chief laughed heartily. "You small creature," he said to Anansi, "how do you think you can pass the test that all others have failed?"

"No problem," declared Anansi, as the pot bearer brought out the boiling hot water. "I can drink this water. But I see you do not believe me. I would like to get some witnesses."

"Go and get your witnesses!" laughed the chief.

"I know I can trust my family," replied Anansi, "so I will go and bring them to see that I have truly passed your test."

He went out and gathered his family. All were willing to come and be his witnesses: his wife, his seven children, his mother, his father, two grandmothers, one grandfather, 13 uncles, 10 aunts, 32 cousins. When they had all arrived, the pot bearer brought the pot of boiling hot water and gave it to Anansi to drink.

The most important aspect is the story's teaching objective, usually a moral of some kind. When Ananse loses, as he does in the first story, there is the ending, "And that's why the spider always hides in corners." Often the story ends with a moralizing proverb relating to consequences of good or bad behavior.

As already suggested, these stories can be retold in many ways in the African setting, for example: weaving in more details about life in Ghana, describing the kente[1]cloth worn by the Chief (or by Anansi himself), the stool on which the chief sits, giving some Akan "day names" to Anansi's children. Note that in the second story Efua and Kofi are female and male names, respectively, for persons born on a Friday (among the Akan people). The situations and characters can also be changed to other countries in Africa, or comparisons made with similar stories from those areas. Illustrations and/or cartoon forms for telling the stories can be used.

However it is done, some experience with the original stories should provide background for comparison purposes and establish a pattern for Anansi's behavior and character: a spider/person who lives by his wits, always trying to beat the odds, often bragging but also sensitive to public opinion. As such persons are familiar to any society, children have no trouble in moving Anansi to their own environments. Following are some examples from 3rd/4th grade children writing on a snowy day in New York City several years ago:

How Anansi Learned to Ski[2]

by Ian Weinstock

One day Anansi was reading a comic book and he saw an advertisement for some ski equipment. He sent away for the equipment. The next day he went outside for the mail and the ski equipment was right outside.

He went to the nearest ski resort. He started showing off on the biggest slopes. Everybody thought he was a great skier until he crashed into a tree! He said it was only natural.

But they didn't listen. They restricted him to beginners slopes where he learned to ski beautifully. But he could never ski on the big slopes.

So he went to the next resort. The same thing happened.

So he went back home and looked for a better thing to send away for.

How Anansi Got Hit by a Car[2]

by Rene Ferrer

One day Anansi wanted to go to New York. He took an airplane there. When he got there he did not know where to start. He took a walk to Columbus Circle. But just when he was going to cross, a truck was coming by. Then he got hit.

He was taken to the hospital. He had a broken leg. While he was there he was frightened.

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[1] Kente, a type of multi-color woven cloth worn in Ghana on ceremonial occasions, especially by chiefs and other important figures.

[2] Students of Michael Burns at P.S. 75 Manhattan, New York City.

This story gives Anansi a good lesson. Never go any place before knowing what it is.

Ananse Meets His Match[1]

by Christie

In Ghana "Ananse" is believed to be a god who can change himself into the shape of a spider or a man. He can be very sly and tricky, but sometimes he gets tricked himself.

Ananse believes that he can do anything better than anyone else. One day Ananse heard about a woman who could weave the finest cloth in the world. That very day he set out to find the woman.

After many days of searching he found the woman. "I am the finest weaver in the land," said Ananse to the woman.

"You may be very good, Ananse, but I am better," replied the woman. With that, Ananse changed into a spider and wove the most beautiful kente cloth in all of Ghana.

"That is very good, Ananse, but I can weave better than that, out of anything, even out of you," she said.

"Prove it then!" yelled Ananse, who was getting sick even at the thought.

"First, Ananse, you must become the fastest roller skater in the world."

Ananse thought this very strange, but his reputation was at stake, so he turned himself into a man and flew to America, and brought back some roller skates. He thought to himself that if he could be fast on two legs, he would be even faster on eight, so he turned himself back into a spider and put a skate on every leg.

"I will show that woman now!" he puffed. He went faster and faster and faster, then something began to happen. One by one, each of his legs became tangled together until he was woven into one big cloth.

"There, Ananse," said the woman. I told you I could weave better than you out of anything, even out of you. You see, Ananse, sometimes when you brag about being better than everyone else, you come out the loser!"

---

[1] Student in Vera Selig's class, P.S. 75 Manhattan, New York.

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Anansi the Spider, 16 mm film, color, 11 min., animated, 1969. Available from U. of Illinois Film Center. Call 800-367-3456 or (in Ill) 800-252-1357.

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THE CULTURAL CONTENT OF CHINUA ACHEBE'S NOVELS

by

E. Y. Egblewogbe

The language of Chinua Achebe's novels is a language that stands on its own: a blend of Igbo and English idiom which readily reflects the life and thought of the Igbos. This language is used by the author not merely as a medium for narrating incidents, but as the life-blood of the incidents themselves. There is sustained creativity achieved through the judicious blend of proverbs, aphorisms, anecdotes, and folktales, which is responsible for the intangible but ever-present grip that the novels have upon readers. By refraining from the use of English equivalents of his folkloric material, Achebe succeeds in portraying something of the culture and the world view of the society in which the novels have been set. As we see in *Things Fall Apart*, the art of conversation is highly regarded among the Igbo "and proverbs are the palm-oil with which words are eaten." (Greenwich 1974 p.10) Our main question to explore is, how Achebe uses language to mirror the culture of his people.

One of the first things that strikes the reader is Achebe's liberal use of folktales, proverbs, and other folkloric material. In some cases the theme of a tale is condensed into a figure of speech. Witness the case of the lizard and the mouse going to swim and the mouse dying of cold while the lizard's scales keep him dry; or that of the young antelope dancing herself lame while the main dance was yet to come. These two situations were used as similes in *No Longer at Ease*. (Greenwich 1969 pp. 13-14; 18) Then we have the proverbs. The fact that they are "the palm oil with which words are eaten" shows that they are an important aspect of the language of the people.

A common feature in the philosophy of Africans is that statements on the interpretation of life and human experience are imputed to old men, birds, and animals. As well as referring to "our elders," Achebe attributes proverbs and wise saying to "Eneke the bird." Of frequent occurrence, too, is the case of "the lizard that falls from the tall iroko tree" saying that if no one would praise him, he would praise himself. (1974 p. 24).

Another aspect of culture that comes to the surface as we read through the novels is the religion of the Igbo people coupled with other observances. The disposal (in the past) of twins in the evil forest and the killing of Ikemefuna in *Things Fall Apart* were done out of fear of *Chukwu*, the *Supreme Being*, and also in order to appease *Ani*, the earth goddess, "who is the ultimate judge of morality." Moreover, it is *Ani* who gives fertility to the land. When in *Things Fall Apart* Unoka was unsuccessful with his farms, he asked Chika, the priestess of *Ani*, to tell him the cause of his failure, adding, "Every year before I put any crop in the earth, I sacrifice a cock to *Ani*, the owner of the land..." (1974 p.37)

A word of common occurrence in the novels is *Chi*, or one's personal god. It is no wise thing to challenge one's *Chi* to single combat. *Chi* is a sort of guardian angel, who can be good or bad. Unoka's *Chi* is bad, so evil follows him to the end. When Ekwefi escapes being shot by her husband, a friend says to her, "Your *Chi* is very much awake, my friend." (1969 p. 152) Ekwefi herself blames her not bearing live children on her Chi. (1974 p.48) These words and statements, among numerous others, do point to the fact that the Igbos have a belief in a Supreme Being and also in lesser gods and spirits.

Belief in life after death and the close link between the living and the dead, so characteristic of African life and thought, are reflected in the egwugwu or ancestral spirits symbolized by mask-wearing elders on special occasions. It is believed that the spirits of the departed do supervise the affairs of their living relations and reward or punish them as the case may be. "I am Evil Forest," says one of the egwugwu. "I kill a man when his life is sweetest to him...I am...Drymeat-that-fills-the-mouth, I am fire that burns without faggots...." (1974 p.89) As Achebe said,

> "The land of the living was not far removed from the domain of the ancestors. There was coming and going between them, especially at festivals and also when an old man died, because an old man was very close to the ancestors." (1974 p.115)

The settlement of the dispute between Ngbafo and her husband in Things Fall Apart shows, in addition to statements here and there, the social organization of the Igbo people in the past - they had neither kings nor chiefs in the political sense. They had chief priests, elders, and titled men who steered the affairs of the "clan." Where a particular case was considered very serious, the ancestral spirits, the egwugu, were brought in. Thus the maintenance of peace and order rested on semi-religious foundations.

Among African ethnic groups everybody was his brother's keeper. Life was a communal affair. People were therefore expected to follow certain norms so as to ensure peaceful coexistence. This conception of life shines through statements such as the following:

> "The white man is very clever....Now he has won our brothers, and our clan can no longer act like one. He has put a knife on things that held us together and we have fallen apart." (1974 p.162)
> "An only palm fruit does not get lost in the fire." (1969 p.14)
> "A kinsman in trouble had to be saved not blamed." (1969 p.13)
> "Anger against a brother was felt in the flesh, not in the bone." (1969 p.13)
> "When one finger brings palm oil, it soils the others." (1969 p.75)

In Arrow of God (Heinemann, 1964 p.2) we see how farming, the main occupation of the Igbos, was inextricably linked with the worship of the local god, Ulu; so much so that it was Ezeulu, the high priest, who announced the various seasons in the agricultural year to enable people to carry on their activities. The very appearance of a new moon had to be announced on a metal gong by the priest. The following passage is an example of how Igbo people interpreted the natural environment. Ezeulu had just beaten the gong to announce the appearance of the fourth moon: "Onwa atuo....Onwa atuo....people could be heard calling all over the village."

> "Moon," said the senior wife, Matefi, "may your face meeting mine bring good fortune."
> "Where is it?" asked Ugoye, the younger wife. "I don't see it. Or am I blind?"

"Don't you see beyond the top of the unwa tree? Not there. Follow my finger."
"Oho, I see it. Moon, may your face meeting mine bring good fortune. But how is it sitting?. I don't like its posture."
"Why?" asked Matefi.
"I think it sits awkwardly - like an evil moon."
"No," said Matefi, "A bad moon does not leave anyone in doubt. Like the one under which Okuata died. Its legs were up in the air."
"Does the moon kill people?" asked Obiageli, tugging at her mother's cloth.

Thus, although Achebe has not presented us with ethnographic monographs on the Igbos, the reader of his novels gets a clear picture of the ways of life and thought of the people at particular points in time.

Suggestions for classroom application.

1. Give students about a week to locate the references in Achebe's novels.
2. Students may be asked to write short reports on the novels, emphasizing information learned about Igbo culture.
3. Collectively the class may compile a list of proverbs and other folkloric material used in the novels.
4. Teacher may lead the students to discuss how the proverbs etc. function in the novels.

DEVELOPING LANGUAGE SKILLS THROUGH AFRICAN POETRY: CALL AND RESPONSE POEMS

By Andrea S. Dunn

The call and response style of poetry can be used to develop language skills among students of all ages. By working with African call and response poems, available in English translations, teachers can stimulate their pupils' imaginations, extend their memories, improve their articulation and increase their confidence in their own creative abilities. Call and response poems, which are dramatic by virtue of their leader-chorus form, are especially useful in reaching these goals. Below are a few samples of this type of African poetry with suggested activities for classroom use. At the end is a brief bibliography of other sources.

1. Leader-Chorus Form: "The Foolish Goat"[1]

The following story poem, "The Foolish Goat," translated from Igbo, a Nigerian language, can be recited by selecting a leader (perhaps the teacher at first) to speak the story lines. The rest of the students may act as the chorus, repeating the phrase Nzamiri (pronounced nza-mi-ri). The African words have no particular meaning but are chosen for their sound. The chorus should, therefore, experiment with the dramatic possibilities of saying nzamiri rapidly, slowly, loudly, etc., coordinating its recitation with the story told by the leader to produce a unified performance. If possible, the students should recite from memory so that the poem and its performance come alive. (Note: The 'yam' in the story is not to be confused with the American vegetable of the same name. Here 'yam' refers to the non-sweet, starchy, white root that is a diet staple throughout West Africa.)

The Foolish Goat

Leader: A certain goat picked up a piece of yam
Chorus: Nzamiri
Leader: And wanted to cross a river
Chorus: Nzamiri

There was a plank for a bridge
Nzamiri
And the goat stood on the bridge
Nzamiri

He was fascinated by the river
Nzamiri
It was the first he had ever seen
Nzamiri

Looking into the water he saw an image
Nzamiri
Little did he know it was his own image
Nzamiri

He noticed the yam in the goat's mouth
Nzamiri
He felt it was bigger than his
Nzamiri

2.

"I want that yam," he said
    Nzamiri
"And I must get it," he concluded
    Nzamiri

Chorus: Nzamiri - zanza - nzanza
Nzamiri —zanza - nzamiri

Chorus: S - sh - hs - sh - sh - sh - s - sh - hh
Leader: The water roared as he dived in
Chorus: S - sh - hs - sh - sh - sh - s - sh - hh
Leader: The torrents thundered in anger.

Leader: The foolish goat was drowned
Chorus: Nzamiri
Leader: Greed caused his death
Chorus: Nzamiri

The lesson from the story
    Nzamiri
Is that we must be content
With what we have.
    Nzamiri

Chorus: Nzamiri - zanza - nzanza
Nzamiri - zanza - nzanza

2. Creating Poetry in the Leader-Chorus Form: "Come See Where I was Born"[2.]

"Come See Where I was Born," a translation from Tshiluba, a Zairean language, may be used to inspire students to create their own poems. Here the leader says the first line, "Come see where I was born," as a call to the group or selected individuals to recite the three-line stanzas detailing features of the environment. After practicing the original, students should note the thematic unity of the stanzas. In later performances, the students may transfer the setting from Zaire to their own environment or environments they have studied about. Using the same opening line, the students can be encouraged to produce spontaneously lines that will compose unified stanzas on a variety of themes. The possibilities for creating poetry following this pattern are numerous and the best way to show students this is to encourage their own renditions. Sample student-created lines follow the original.

Come See Where I was Born

Come see where I was born
    How the crocodile sleeps in the waters
    How the hippopotamus stalks in the swamps
    How loudly the buffalo claims his rights.

Come see where I was born
    There where the hawk soars in the air
    Where the leopard likes to fight
    Where the lion allows no one near him.

Come see where I was born
Where men and women honor the ancestors
Where old and young counsel together
Where those who love can love each other.

Run...look...come here
You will find yourself some wonderful things!

Opening Line	Setting	Responding Lines
Come see where I was born...	New York	*Where the subways roar underground Where tall buildings scrape the sky
	Urbana/ Champaign	Where gentle winds blow the soy And fierce winds come we don't enjoy
	Cape Coast, Ghana	Where fishermen go out to sea And children play under the palm tree
	Paris, France	*Where the Seine splits the city in two Where a huge tower goes through the clouds

*These lines were contributed by children in a 3/4 class, P.S. 75, New York City

3. Complicating the Leader-Chorus Form: "Chain-Song"[3.]

The chain song, so called because each line is linked by repetition and association, is another form of the leader-chorus form. "Chain-Song" complicates the pattern with two leaders, the second of whom joins with the chorus in the second part of the poem. Nwaka Dimkpolo is a person's name and, as the poem suggests, Ukwa is a fruit. The letters "E-e" are the sound of sympathy uttered for Nwaka Dimkpolo's death, much as Americans say "Oh!" with the appropriate intonation. After practising and reciting the original, students may be asked why this is called "Chain-Song". Once they have understood the form, they may create their own chain poems, substituting new names and series of events. For example, a chain song might begin:

Bicycle pushed me into this ditch.
Who will punish this bicycle for me?

Chain-Song

First Leader: Ukwa killed Nwaka Dimkpolo
Chorus: E-e Nwaka Dimkpolo!
Second Leader: Who will punish this Ukwa for me?
Chorus: E-e Nwaka Dimkpolo!
Matchet will cut up this Ukwa for me
E-e Nwaka Dimkpolo!
Who will punish this Matchet for me?
E-e Nwaka Dimkpolo!
Blacksmith will hammer it for me
E-e Nwaka Dimkpolo!
Who will punish this Blacksmith for me?
E-e Nwaka Dimkpolo!
Fire will scorch this Blacksmith for me
E-e Nwaka Dimkpolo!
Who will punish this Fire for me?
E-e Nwaka Dimkpolo!
Water will quench this Fire for me
E-e Nwaka Dimkpolo!

4.

And who will punish this Water for me?
  E-e Nwaka Dimkpolo!
Earth will dry up this Water for me
  E-e Nwaka Dimkpolo-o-o-o!
First Leader: What did Earth do?
Chorus: Earth swallowed Water
What did Water do?
  Water put out Fire
What did Fire do?
  Fire scorched Blacksmith
What did Blacksmith do?
  Blacksmith melted Matchet
What did Matchet do?
  Matchet split Ukwa fruit
What did Ukwa do?
  Ukwa fell on Nwaka Dimkpolo
  E-e Nwaka Dimkpolo!
Who will punish this Ukwa for me?

4. Learning about Poetry in the Leader-Chorus Form: "You!"[4.]

In the insult poem, "You!", students see the use of comparison (simile) in poetry. The importance of the similes can be made clear by asking the students to reduce the lines so that the body part is described by an adjective. For example, line one would be reduced to Your head is empty. In later renditions students can re-expand the lines with similes of their own. By challenging them to be more expressive, the teacher can foster their creativity and imagination. The theme of the poem may also be changed, for example to a series of compliments, thus necessitating a change in the tone of the performance. The poem is particularly effective if "You!" is uttered by the chorus and the lines assigned to individuals.

You!

You!
Your head is like a hollow drum.
You!
Your eyes are like balls of flame.
You!
Your ears are like fans for blowing fire.
You!
Your nostril is like a mouse's hole.
You!
Your mouth is like a lump of mud.
You!
Your hands are like drum-sticks.
You!
Your belly is like a pot of bad water.
You!
Your legs are like wooden posts.
You!
Your backside is like a mountain-top.

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FOLK TALES FROM SIERRA LEONE

by Momodo So-Kargbo[1]

These folk tales are ones which my friends and I heard in Sierre Leone. The tales were told in the Koranko and Mende languages by storytellers from the Koranko and Kono/Mende ethnic groups. The first three tales are English versions of Koranko tales which I heard. The last two tales are English versions of Kono/Mende tales which my friends heard.

THE TORTOISE AND THE HARE

(Never disrespect the elderly)

The tortoise was an old man, but had great wisdom and respect. He was very slow, ugly and poor, but rather sympathetic. He liked to help all those who needed his help. For this reason, despite his miserable state of affairs, he was widely popular and respected. Everybody paid him the respect due to an old person except one young man called hare.

The hare was one of those few people around who took pleasure in despising others, especially the older people. He was very young, handsome and energetic, but also very arrogant. He liked sports, and he tried to go in for sporting activities such as racing, wrestling and boxing. He won so many sports contests that he became a celebrity. He liked to compete with other people no matter what their age group. He challenged many people. Some people accepted his challenges; some people snubbed him; and others hated him for being so mouthy and turned down his challenges.

There were a few people that he really wanted to challenge, but he could not reach them, Indeed, he hunted for these people because he thought that if he could defeat them, he would become famous throughout the world. One of these people he wanted to challenge was tortoise. Finally he found him and sent out his invitation to run a cross-country race.

"Hi,tortoise, when are you going to die? You are very old and it is time you got out from this world," he insulted the old sluggish tortoise.

"God's time is the best. As you said, I am old, but that does not stop me from doing my daily work. I am strong and healthy," replied the tortoise.

"You must be stupid to say that you are strong and healthy. You would not be moving in such a sluggish manner if you were strong. It takes you almost two weeks to walk a distance of about ten miles. People like you should be burnt to death," he arrogantly told the tortoise with a kick.

"Would you go away and leave me in peace?" said the tortoise, who was angry and furious.

"Well, if you know I have annoyed you, and if you feel that you are a strong man, I challenge you to run a cross-country race with me," he invited the tortoise.

The tortoise thought for a moment, and he said to himself that he would teach the hare an unforgettable lesson.

"Young man, do you really want to challenge me to run a cross-country race? That is exciting. I accept it," said the tortoise.

The hare was so pleased that he told everybody in the town that he was going to teach the tortoise how to run fast. He made so much publicity out of it that the townspeople got interested in the whole idea. The chief of the town was so excited that he took personal responsibility for this great event. He invited all his subjects, as well as people from neighboring towns and villages. Everybody was eager to witness the training that hare was going to give to the tortoise. To crown everything, the chief promised to give a prize of ten cows to the winner. Arrangements were made for entertainment, as well as for the course where the cross-country race was to be held. The chief provided sports suits for the hare and the tortoise.

"This is the first time in history for the tortoise to accept the hare's challenge to a cross-country race," said one citizen.

"Uncle Tortoise, do you think you can withstand this young, fast-moving man? It will be a disgrace to your entire family, if you lose. Please step down," said one relative.

"No, I think this is an opportunity to show the world that those whose are old and handicapped should not be despised," the tortoise replied.

The day of the race was a bad one. The temperature was so hot that many living things died. The animals, especially the rodents, had found refuge by the riversides; most snakes had dried up on crossing the heated roads; birds in millions were in flight to colder and safer places; plant life was at a standstill. It was on that day that the two men were to compete. It was really a bad day. The chief could not arrange for another date; even the tortoise would not agree to that. In a nutshell, there was a point of no return. The two must run the race.

"Fr-e-e-e-e-e-e-e" the whistle went. The race had started. The race was to be run for a distance of 25 miles. The hare was very much at ease. In fact, within the first ten minutes, he had outdistanced the tortoise 20 times. The tortoise, as was expected, was very slow but gradual in the race. The hare had run 20 miles and thought he had already won the race. As he was making his final touch down, he came across a hugh shaded tree. It was cool under there, and he thought he would rest for ten minutes while the tortoise was still struggling to finish his first five miles.

"By the time he gets here, I will have rested enough," the hare said, as he sat under the shaded tree. Immediately he fell asleep. He slept for three hours. He even dreamt of building a castle after winning the race. At one point in his dream, he thought that he could travel around the whole world.

Sluggishly but steadfastly, the tortoise was on the move. At a distance, he saw the shaded tree and thought that it would be a trap for his challenger. He moved a little bit faster, came close to the tree and saw nobody but the hare lying down sound asleep. He nodded his head in happiness and passed noiselessly.

"The hare should be here by this time," said one anxious spectator.

"I have trouble with my eyes," said another spectator, "because I see somebody like tortoise coming over there."

"You must be kidding yourself," said another spectator.

As the tortoise approached nearer, it was clear that he was going to win the race. He came this time faster and won the race to the surprise of everybody.

"Well, I have rested enough. It is time to get started again to get my prize," said the hare with determination, as he woke up. He began running, but by the time he reached the finish line, he heard people rejoicing and praising the tortoise. People laughed at the hare. Some people who held grudges against him because of his arrogance even stoned him.

"Are you disappointed?" the tortoise confidently asked the hare. "This is a lesson for you, young man. Never look down upon anyone. Never disrespect the elderly. They have lived for a long time, have wisdom and may be a source of your enlightenment." Tortoise gave the hare a final piece of advice, "It is your duty as a young person to humble yourself before the elderly."

The hare was so ashamed that he ran away from the town. This is why today the hare is always on the run. He fears that people will laugh at him because of his arrogance and disrespect for the elderly.

WHY THE SPIDER IS LEAN

Once upon a time, there lived an animal called Bra Spider. He was considered to be one of the biggest in the animal kingdom, next only to the elephant. He was very proud of that and happy too. He was very popular among everybody in the land and as he grew older, he became very wealthy. His wealth included three beautiful daughters (whom he could give into marriage and thus become wealthier), thousands of herds of cattle and other animals, money and, above all, an abundance of land. Unlike other animals of similar status, he had only one wife. She contributed to his wealth because she was very hardworking.

A very tragic thing happened to Bra Spider at the height of the rainy season. His wife died, leaving behind all her riches. Her sudden death brought great sadness to Bra Spider. First, he tried his utmost to forget the whole episode. This did not work. Then he tried to forget her death by drinking very heavily. But he was never a good drunkard. Finally he decided to get rid of his riches by quickly disposing of everything in favor of poverty. But this was difficult to do because he had so much property. One night he thought to himself, "it is easier to demolish a house than to build it. I will take time to destroy all that I have, little by little." In a surprisingly short period of time he finally disposed of his wealth. He became so poor that some of his daughters married without his providing a dowry. Some of his friends despised him for what he had done, but others were sympathetic.

Bra Spider had the habit of being a big eater. He was selfish, greedy, unfriendly and hostile when it came to matters of food. His big appetite left him so poor that he could not fend for himself. Occasionally he could get help from a few of his friends. They asked him to go back to work, but he took no heed. Instead, he became dependent on anybody who would give him food. He became a beggar, just going from place to place to get food.

Ten seasons passed. Bra Spider was still alive, but he was very miserable. A festival season had just begun. "Could he get food this time from neighbors, or friends or relatives?" he wondered aloud. The day before the great festival, his three daughters decided to do some kindness for their once wealthy father. As a coincidence, each of the daughters invited him to her house to eat on the same day at the same time. "I am glad to accept your invitation," Bra Spider assured each of his three daughters.

"As you know very well, I am a man with many engagements, especially at this time of year," Bra Spider bragged to each of his daughters in separate conversations, implying that others also had invited him. "One thing you can do to help me remember your invitation is to provide a long chain so that I can tie one end of the chain to my left foot. When the time comes, you can gently pull the other end that you will have. That will remind me that it is time for me to go and have food with you," he told one daughter. She agreed to do that. He went to the second daughter and told her almost the same thing, except that the chain would be tied to his right hand. Again, he went to the third daughter with the same message, except that the chain would be tied around his neck. The reason why he wanted each daughter to tie the chain around a different part of his body is that he thought he would be able to eat all the food provided by his daughters one after the other within a short period of time. Bra Spider was so gluttonous, greedy and hungry that he had told each daughter to pull the chain at the same time.

Bra Spider was in his house getting ready to eat with his daughters. He had not eaten anything that day. The time had come for each of the daughters to pull the chain. Each of them pulled the chain almost at the same time. Bra Spider had indeed made a mistake! The chains were being pulled, and he was screaming very loud. His neighbors were worried. They came to help him, but could not get into the house because he had locked the door. By the time they entered the house, Bra Spider's body had been reduced to a size of a needle because his three daughters, who were being kind to him, had pulled the chain just as he had instructed them. That is why today the spider's body is very thin, no matter how much he eats.

THE TWO GREATEST LIARS

In the beginning, God created the heaven and the earth. The earth was completely empty; there was no life. Indeed, it was barren. He thought this was not so good, so he brought life on the earth. First there were plants of all kinds, then animals of all kinds. Then the earth was full of life, healthy, and everything was in plenty. Finally he created man. This man multiplied into millions. So people spread all over the earth; they were in Africa, Europe, Asia, America and all the other places. There were no thieves, no crooks and no liars. But as life became more complex, people wanted more power, more wealth and more fame. People developed all kinds of ideas for changing things.

It was in Africa--very, very long ago--that two men became famous for lying. These two men lived thousands of miles away from each other. Yet they were so famous that people everywhere knew about them. They were great indeed! People called them the world's greatest liars. Each of the men bragged that he was the greatest liar in the world. Their bragging went on for a long time; but it never occurred to anyone to organize a competition so that the two men could justify their claim of superiority at lying.

At this time, there existed a powerful kingdom called Ata. Its king was a great warrior, a conqueror, a ruler of kings. He was also a great sportsman, who was very generous and liked to entertain people. This king was so powerful that people obeyed his laws without the slightest opposition. This powerful king heard about the two great liars. He was very eager to hear them tell lies. So he invited both of them to his kingdom so that he could determine which of them was the better liar. To make sure that his invitation would be accepted, he offered ten thousand herds of cattle as the first prize, plus his personal guarantee that the liar could move freely among his people. The invitations were sent out three months in advance of the lying contest. Once the liars accepted the king's invitation, it would not be easy to change their minds. Much to the surprise of the king, each of the liars accepted the invitation with gratitude and promised to arrive promptly for the great lying contest.

The king of Ata was very pleased. He invited the kings of all territories to come and witness this great contest. He built enormous houses for all his guests and prepared provisions of all kinds. Many people were anxious to come. Indeed, they came by the thousands. The king of Ata was very proud and happy. He thought he would be even more powerful after all these people came and witnessed his greatness. His kingdom was full of life.

The lying contest was to take place on a Friday afternoon promptly at three o'clock. The spectators arrived in countless numbers. The kings of many land came accompanied by their best musicians to grace the occasion. At two o'clock the spectators were seated, waiting spellbound for the contest to begin. But neither of the great liars was present. Everybody was curious to see them, but it was to no avail. The king of Ata became worried and so did the people. The kings of other lands began to speak aloud their doubts about the power and greatness of the king of Ata. They began to say that the lying contest was nothing but a fake. Shortly before three o'clock, the king of Ata sent his messengers afield to see if the liars were coming, but they were nowhere to be seen. Everyone was becoming restless. More and more people began to think that the lying contest was a fake. When the liars had not arrived at three o'clock, the king of Ata was furious.

This period of tension was broken shortly after three o'clock when the first liar came running toward the stadium breathing heavily. "Chain him immediately!" shouted the king of Ata. "You have put me to shame and must pay the price by hanging," said the king furiously.

"King, I appreciate your anger. I did not have any intention to disappoint you," the first liar said apologetically. "I had planned to be here at least one hour earlier. I had some difficulty on the way, and I would like your Highness to be patient and listen to the reason why I was delayed."

"Unless you give a substantial reason, you will be beheaded in the morning," said the king, who was very curious to hear why the liar was late.

"Well," said the first liar, "I had planned to be here at least one hour before the competition, but I had some misfortune on the way. There was an earthquake in the region, which disrupted the pathway. The only road which leads to your kingdom was split into two with a ten mile gap. There was no way I could jump between the two ends, so I had to run back to my home to get a needle and thread. I went back to the trouble spot and took my time to sew the two ends together.

This took me some time, but I had to sew them before I could cross the trouble spot. I respectfully apologize for being so late, but as you can see, I had a very good reason for being late."

The king could only admire the liar. The lie was so strong that no one could object to his reason for being late. Lying was something new to the king and other spectators. The king was so astonished that he quickly pronounced the first liar as the greatest liar on earth. Just as he was ready to present the liar with ten thousand herds of cattle, the second liar ran up breathing very heavily.

"Chain him for failing to keep his appointment," the king of Ata said with anger. "Make ready for his execution immediately," the king ordered his soldiers. Then he paused to think that the second liar might have a reason for arriving so late. "Do you have anything to say before your execution?" he asked the second liar.

"Speak up. Let's hear if you can lie," shouted the crowd. Although he knew that the first liar had already been offered the prize, the second liar lost no confidence, since he knew that he was a better liar.

"Your Highness, please allow me to apologize for my lateness," the second liar said calmly.

"Don't waste time! Tell us!" the crowd roared.

"I had planned to be here at least two hours before the competition, but the weather in my land has been freezing cold for the past three days. It is a custom in my land to bathe each time one prepares to go out. I went to the riverside to bathe, but the water was too cold, so I decided to take some home to warm it before bathing. On reaching home, I made the fire using firewood and poured the cold water into the pot for warming. After 15 minutes, I saw steam coming out from the pot, which showed that the water was warm enough to bathe. On taking the pot from the fire, I found something very strange--something that I have never seen or felt before in my life. The bottom part of the water was very cold, while the upper part was very warm. I had no choice but to separate the cold water from the warm water. This took me some time. After separating the two layers, I bathed with the warm one and got myself ready for the journey. This was the reason which made me late for this occasion. Your Highness, please forgive me," he concluded. Before he could finish his last sentence, there was pandemonium in the stadium. People applauded him for being a tactful liar. The king of Ata shook his head in agreement. He could do nothing else but join the crowd in praising the second liar.

Now the king was in a dilemma. He had no alternative but to praise both liars and to pronounce both of them great liars. To him the two liars were equally great. He wanted to treat them equally and fairly, so he gave ten thousand herds of cattle to each of them. In addition, he made them honorable members of the kingdom of Ata.

From that day on, people began to practice lying. Lying spread from one corner of the world to the other. That is why we find liars everywhere in the world today.

THE MONKEY AND THE SNAIL

On a hot summer day a big monkey called Nini came across a snail named Yama crawling along the forest path. Nini, who was a known boaster, sat still and watched the slow movement of Yama. After a while he asked, "Do you like it, this manner of walking? How long will it take you to get where you are going?" Saying this, Nini laughed and went home.

The next morning he met Yama at another place on the path.

"Have you no foot? Nothing but a hard coat?" he asked.

"Leave me, this is what I was created with," said the snail.

Nini started to laugh again. "I challenge you to a running race."

"I accept your challenge," answered Yama. "I'd even race with the deer in the bush!"

It is well known that the deer is a fast-running animal. The idea of a race between the deer and snail was beyond thinking. Nini found the whole matter very amusing. He laughed again.

"When shall we start our race, lazy snail?" he asked.

"It's up to you, Mr. Boaster. You must set the date for our race," Yama answered.

Nini set the race for Wednesday morning. On Wednesday morning, Nini and Yama came to the starting point. Nini stood for a while, joking, boasting and mocking Yama. Then he shouted, and the race began. Nini, being sure of winning the race, knowing that Yama was slow, ran backward for a mile, saying, "Who is Yama, to win over me in a running race? Let me give him a chance to go further."

They were to stop at six different stations to see if each man was still in the race. Nini called at the first station and Yama answered him, on the spot. Nini was surprised to meet Yama there. Nini became serious and made up his mind to run faster, to leave Yama behind. He hurried, jumping from tree to tree. Sometimes he missed a branch and landed on the ground. He covered five of the stations. At every station he reached he met Yama. No matter how fast he ran, Yama was ahead of him. The palms of his hands swelled up and hurt so badly that at last he gave up to the snail.

"My friend," he said, "I salute you. I thought you were a very slow creature. I boasted for nothing. See how my body hurts."

Yama then told Nini his secret for winning the race.

"You boasted too much. That is why I planned to make you ashamed! I kept my seat and never moved anywhere. I hired friends to help me. I placed one friend at each point we were to meet to answer whenever you called. I remained right in this spot while you almost killed yourself, running and jumping. Sometimes a race is won with the head, not the feet!"

Tired and almost sick, Nini repeated his salute. Yama answered the salute, and they parted.

HOW DOG OUTWITTED LEOPARD

In the early days in Sierra Leone, Dog and Leopard were friends. They lived together in a cave, sharing the work and sharing their food. But Leopard was stronger and bolder than Dog, and a better hunter. Before long Dog began to grow fat on the game brought in by his partner. The fatter he grew, the lazier be became, until he stopped hunting altogether. At first Dog tried to cover up his failure to bring home meat. He invented stories about wart hogs or rabbits which he had almost caught. After a time he decided he must think of a better way of deceiving his friend. And he did. One evening Leopard said, "I've been watching a black goat down in the village of people. I think it is fat enough for eating, and tonight I'm going to get it."

"Did you say a black goat?" asked Dog. "That's odd. I've had my eye on a black goat too. I think I shall go hunting myself tonight." The two friends slept until the darkest hour just before the dawn. Then they loped off to the village. They parted near the village fence, Dog going one way and Leopard the other. Dog ran a little way, then retraced his steps and followed Leopard from a little distance.

Leopard picked his way along the fence until he came to a goat pen. Then he backed away, gave a run, and easily cleared the fence. He killed the black goat, flung it over his shoulder, and leaped back over the fence. At that moment Dog beat the ground and the fence with a big stick. He changed his voice and shouted "Leopard has stolen a goat! Catch him! Catch him! There he goes! Give me that spear!" Leopard thought the whole village was after him. He dropped the goat and ran for his life. Then Dog trotted over, picked up the goat, and dragged it home to the cave.

"Come and see my goat!" he called to Leopard. "Isn't it a fat one! Where's your goat?" Leopard told him of his bad luck. "What a shame!" said Dog. "You and I will share this one." Leopard helped build a fire to cook the goat. When the meat was almost ready, Dog slipped out of the cave. He ran to a place just out of sight of the entrance and began beating the ground with a stick. "Ou! Ou!" he shouted. "Don't kill me! It was Leopard who killed your goat! Ou! Ou!" Back in the cave Leopard said to himself, "The men have tracked me to my den. They are killing Dog, and they will kill me next." And off he streaked into the forest.

When Dog saw that his trick had worked, he went back into the cave and ate the goat all by himself. At dusk Leopard returned and saw Dog lying all stretched out, too full of meat to move. Dog moaned, "Don't touch me, my friend. Those men nearly killed me! In fact, they left me for dead!"

"Poor fellow!" said Leopard. "Just lie there and rest. Nothing heals like a good rest. I'll fetch us another goat soon.

Two nights later, Leopard went hunting again. Dog sneaked after him and tricked him as before, bringing in the goat himself, and then eating it himself. Leopard was very much embarrassed by his failures. He still hadn't caught on to Dog's treachery. He decided to seek help from Nnata, the spirit of the forest. He found Nnata deep in the heart of the jungle where vines coil around the trees and in long loops over a little black pool. Leopard called into the pool. "Oh Nnata, have pity on me! Once I was a matchless hunter. Now I am dying of hunger. Though I still catch my prey, I am always driven away from it. Tell me, Nnata, how my good luck may return." Leopard listened. From deep down in the pool came a faint voice. "Watch Dog. You know how to catch prey. Dog knows how to eat it. Watch Dog!" Leopard couldn't understand how watching his friend would make his good luck return, but he decided to follow the advice.

The next night Leopard said, "I have spotted a tan goat that looks good to me. I am going to try to get it and keep it, this time."

"A tan goat?" said Dog. "I know where there are some tan goats, too. I think I'll go hunting with you tonight."

The two traveled together to the edge of the village, then separated just as before. Leopard leaped over the fence near the goat pen, killed a tan goat, and leaped back over the fence with it. Dog, who was hiding nearby began thrashing about, beating the fence and calling out in a strange voice. "Leopard has stolen a goat! Kill him!"

This time Leopard did not run away. He ran toward the commotion. Then he saw Dog's ears sticking up above the tall grass. Sudenly Leopard knew who had been frightening him! With a snarl, he lunged after Dog.

Round and round the village, Dog ran for his life. At last he found an opening under the fence and squeezed through just in time. In his terror, he streaked across a garden and straight into the house of Man. Man leaped out of bed, caught up his spear, and was about to kill Dog. But that clever creature crouched low with his head between his forepaws and his tail wagging furiously. He cocked his head and looked into Man's face. He whimpered softly, and Man understood that all he wanted was to be his friend.

And to this day, Man and Dog are fast friends, but Leopard and Dog are sworn enemies.

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1/77

LANGUAGE IN AFRICAN CULTURE AND SOCIETY

Eyamba G. Bokamba

Africa is one of the most multilingual regions in the world. It has been estimated that between 800 and 1140 languages are spoken in the continent. While the exact number has yet to be determined, the fact that hundreds of languages are spoken in a continent of close to 500 million people raises many problems in communication. Here we will discuss briefly the linguistic situation in the continent, roles allocated to African and European languages in African society, and the impact of the multilingual situation on this society.

Classification and Distribution of African Languages

Except for Arabic, Egyptian (a dead language), and perhaps Ge'ez (a language of Ethiopia, sometimes referred to as "Ethiopic"), the linguistic study of most African languages began only in the second half of the 18th century (ca. 1750). A few languages had been committed to writing in Arabic script as early as the 8th and 9th century (e.g., Arabic, Swahili), but the vast majority remained unwritten until the advent of Portuguese and other European missionaries in the 17th and 18th century. Beside Semitic languages such as Egyptian, Coptic, Ge'ez, Amharic, and Arabic, the earliest written records of writing of African languages are on Bantu languages which, as will be seen shortly, occupy about two-thirds of Sub-Saharan Africa. The first known and published work involving a Bantu language was a catechism book in Portuguese with interlinear translation in Kikongo (one of the major languages of Zaire, Congo-Brazzaville, and Angola in Central Africa). The book was entitled Doutrina Christaa and appeared in 1624. The earliest known study and description of the grammar of an African language, however, did not appear until 1659; it was written in Latin by Giacinto Brusciotto, an Italian Capuchin priest. The book, based on Kikongo, was entitled Regulae quaedam pro difficillimi Congensium idiomatis faciliori captu ad grammaticae normam redactae i.e., "Some Rules for the more easy understanding of the most difficult idiom of the people of the Congo, brought into the form of a grammar." The second known grammar of an African language written in a European language was Hiob Ludolf's Grammatica Aethiopica (1661), a grammar of Ge'ez, a language of Ethiopia.

For over a century from this period there was very little linguistic work on African languages, except for the continuing studies of Arabic grammarians. The advent of Christian missionaries during the period of the "scramble for Africa," eventually sanctioned by the Berlin Conference of 1884, renewed interest in the study of African languages. The work of missionary linguists, most of them with little linguistic training, was largely practical and based on religious pursuits: they studied African languages in order to produce religious materials for proselytizing purposes. The dictionaries and grammars they produced eventually permitted a classification of the languages of certain regions, then of the entire continent.

In 1963 Professor Joseph H. Greenberg, an anthropologist and linguist now teaching at Stanford University, published the most comprehensive and current classification of African languages: The Languages of Africa (Mouton, The Hague). Greenberg divides the languages of Africa into four major families, as follows:

1. Congo-Kordofanian Family, with sub-families: Niger-Congo, Kordofanian
2. Nilo-Saharan Family, with sub-families: Songhai, Saharan, Maban, Fur, Chari-Nile, Koman
3. Afro-Asiatic Family, with sub-families: Semitic, Egyptian (Coptic), Berber, Cushitic, Chadic
4. Khoisan Family, with sub-families: South African Khoisan ("Bushman," or more properly, San; "Hottentot," correct name Khoi-Khoin), Sandawe, Hatsa

The largest language families, in terms of number of languages and distribution, are the Congo-Kordofanian and Afro-Asiatic. The Niger-Congo languages, in the Congo-Kordofanian grouping, are spoken from the Niger river basin to the Congo (Zaire) river basin, including the Zambesi river. Bantu languages form the most numerous group within this sub-family, dominating the area from the Cameroon (in West Africa) all the way to the Republic of South Africa. An estimated 300-500 Bantu languages spoken in this region include such well-known languages as Duala (in the Cameroon); Swahili, Kikongo, Tshiluba (Central and Eastern Africa); Kinyarwanda, Kirundi (Rwanda, Burundi); Luganda (Uganda); Gikuyu, Kikamba (Kenya); Makua (Tanzania, Mozambique); Chibemba, Chinyanja (Zambia); Shona, Ndebele (Zimbabwe); Zulu, Xhosa (South Africa).

The Afro-Asiatic languages occupy much of the region north of the Sahara Desert, and include such well-known languages as Arabic (the most numerous group, in Nigeria and Northern Africa); Hausa (Nigeria); Amharic, Oromo (Ethiopia); and Nilotic languages in the Sudan, Kenya, Zaire, and Uganda.

In spite of the progress made in the study of African languages since the middle of the 18th century, our knowledge of them remains very sketchy as most of them have yet to be committed to writing.

Language in African Culture and Society

Except for a handful of countries (e.g., Botswana, Lesotho, Swaziland, Madagascar) most African nations are multilingual. The range of languages found in each country varies: some have as few as five or ten languages (e.g., Rwanda, Uganda, Libya); a few others have 50-100 languages (e.g., Ghana, Cameroon, Zambia, Kenya, Mozambique), while in several other nations this number exceeds one hundred (e.g., Zaire, Nigeria, Sudan). In many of these countries the languages spoken are closely related, thereby permitting a certain degree of mutual intelligibility. In several other nations the languages found within the same national boundaries are totally unrelated, coming from several different linguistic families. For instance, in South Africa Bantu languages co-exist with Khoisan languages (i.e., Khoi-Khoin and San, popularly known as "Click" languages); a similar situation occurs in Kenya and Uganda (East Africa) where the dominant Bantu languages co-exist with Nilotic languages. In Nigeria (West Africa) three of the four language families are represented: 1) Niger-Congo (e.g., Igbo, Yoruba, Ijaw); 2) Afro-Asiatic (Hausa, Arabic, Tera); and 3) Nilo-Saharan (Kanuri, Songhai).

The existence of several, sometimes many, languages in African nations raises questions about communication, within the continent and outside. How do individuals who speak different languages and reside in the same city or town communicate with each other? Which language(s) is/are used as media of education? In what language(s) are mass media carried on? How does the government, whether at the regional or national level communicate with the people? Answers to these questions vary in different situations but space limitations confine us to a brief general but realistic description of the prevailing language policy practices.

To the best of our knowledge, multilingualism in Africa has never caused communication problems in the traditional societies. First, most Africans, whether rural or urban inhabitants, speak more than one language. In such cases the individual is fluent in his or her native language which may or may not be restricted to his/her community or residence. The same person may have acquired at home or through speakers of other languages, a second language that has regional currency. This may be the language of trade or market place, a lingua franca. The speaker's third language may be an African language that has inter-regional and international currency (e.g., Hausa in West Africa, Swahili in East Africa, Lingala in Central Africa) or an international language such as French, English, Portuguese, or Spanish. Second, the existence of traditional trade centers in the rural areas and the advent of modern commercial centers in cities have fostered the development of regional languages. Third, and finally, during the period of great African empires/kingdoms, the emperor or king had his language interpreters, so he was able to communicate with his subjects.

While communication between individuals in the traditional and modern society remains relatively problem-free, that between government and the people within a nation is wrought with all sorts of difficulties. Similarly, communication between African states encounters considerable problems. The main reason for this is that there is no single African language that has continent-wide currency, nor is there, in most of the states, a single language with nation-wide currency. Arabic, which dominates much of Northern Africa, is the exception rather than the rule. A number of regional languages, linguae francae, have developed and have been committed to writing (by missionary linguists) since the beginning of the 19th century. Thus we have in each African country between two to six "national languages" which are used for regional, and sometimes inter-regional communication. For example, in Ghana linguae francae include Twi, Ga, Ewe; in Senegal we have Wolof (spoken by about 80% of the population), Serer, Mandingo. Nigeria has recognized three national languages: Hausa, Igbo, and Yoruba; Zaire, four: Kikongo, Lingala, Swahili, and Tshiluba; Kenya, four: Luo, Kikamba, Gikuyu/Kikuyu, and Swahili; Tanzania, one: Swahili; Ethiopia, one: Amharic, with several others, e.g., Oromo, Tegrinya, being used in literacy education. Many of these linguae francae have developed modern vocabularies to cope with the demands of a modern nation in education, administration, and mass media. But this effort falls short of the level of modernization required for national and international functions.

Thus most African nations in the Sub-Saharan region have opted to retain their former colonial masters' language as their "official" language: English (for the former British colonies), French (for the former French and Belgian colonies), Portuguese (for the former Portuguese colonies), and Spanish (for the former Spanish colonies). Arabic is used alone or with a European language as co-official languages in a number of Northern African states. Tanzania, Ethiopia, and Somalia are the only other nations in the continent that have adopted indigenous languages of government and education, viz., Swahili, Amharic, and Somali, respectively. An attempt by the all-white South African government to impose Afrikaans--the language of Dutch settlers in South Africa--as the "official" language of education received strong opposition from the 72% black population of the country.

African language policies, many inherited from colonial days, have a major influence on educational and job opportunities, cultural expression and national development. As indicated in Carla Heath's "Electronic Media of Mass Communication" (see Table of Contents) they are a major factor in the languages selected for local, national, and international broadcasts. The language issue is one that will remain for some time, along with all the other obstacles to self-determination for Africans today. At the same time learning an African language is an invaluable tool for Americans interested in improving their understanding of African people.

LINGALA: "LA LANGUE LA PLUS CHANTÉE D'AFRIQUE"

Jennifer Yanco

Lingala is the most important language in Central Africa. Like Hausa in West Africa and Swahili in East Africa, one of its functions is to serve as a medium of communication among those whose first languages differ. At the same time, Lingala is a first language for a growing number of people. The center of Lingala's influence is Kinshasa, the capital city of the Republic of Zaire. From Kinshasa, its influence spreads throughout the country and across the Zaire (also known as the Congo) River into the Popular Republic of Congo. As a result of the enormous popularity of Zairian music, bits and pieces of Lingala are now familiar thoughout Africa.

Lingala is a language which was being used well before the arrival of Europeans in central Africa. No one has yet succeeded in linking Lingala to any one ethnic group and it is thought that it developed as a lingua franca among speakers of various closely related Bantu languages who were engaged in trade along the Congo River. During the colonial period, Lingala's influence spread. The river and its language were important features in colonial expansion. As the Belgians established trading posts along the river and gradually moved into the interior, so did Lingala. It was the language of the laborers, river boat crews, and soldiers who accompanied the Belgians in their expansion. In 1925 Lingala was declared the official language of the military, which served to make its sphere of influence even greater.

Although Lingala has always been an important language in Kinshasa, for a long time it shared its position with a form of Kikongo. Even before independence, Kikongo had begun to give way to Lingala; since independence, Lingala has become the language of the city. What was originally a trade language used primarily for communication among people having different languages as their mother tongues is now the mother tongue of many of Kinshasa's residents. As a native language, it has had to serve more purposes than it did as a trade language and this can be seen in its expanding vocabulary and changing structure. Like the population of Kinshasa, Lingala is cosmopolitan, reflecting the varied origins and changing interests of a modern urban center. A marvelously eclectic language, Lingala incorporates words from various Bantu languages, French, Portuguese, and English into its basically Bantu structure. Words like kochanger (from French "changer") or lipanda (from French "l'indépendence") happily coexist with definitely Bantu words like kotuna ("to ask") or mokili ("world"). While Lingala is clearly a Bantu language, it has numerous characteristics which make it distinct from other Bantu languages. One of the most striking of these is that the elaborate agreement system characteristic of Swahili and other Bantu languages is becoming less and less a part of Lingala.

To those of us outside of Zaire or Congo, Lingala is perhaps best known in association with "Zairian" or "Congolese" music. This music, which is extremely popular throughout Africa, was recently introduced here in the United States with the tour of Tabu Ley Rochereau, Zaire's most famous musician and his band, Afrisa International. Zairian music is as eclectic as the language in which most of it is sung. Firmly rooted in central African musical traditions, it freely incorporates elements from Cuban, Latino, rock, and soul music.

Like popular music everywhere, Zairian music deals with issues that touch everyone's life: love, separation, economic survival, philosophical questions. One song, entitled "Makambo mibale ebomi mokili mobimba" (The two problems which destroy the whole world) decries the problems created by money and women. Some songs focus on political and social issues particular to Africa. "Nakomitunaka" (I wonder) talks of the racist heritage left by colonialism; "Lipanda" (L'indépendence) criticizes the corruption of government officials. Some take a more philosophical bent like "Mokolo Nakokufa" (The day I die) in which the singer contemplates the possible circumstances fate may have in store for him at the end of his life.

Almost any African party in the U.S. - on a college campus, at a diplomatic reception, in a private home - is likely to provide some Zairian music for dancing. Those familiar with its special sounds may recognize Lingala music coming through the morning radio or over the loudspeakers of American commercial establishments, especially in major cities. Most record stores that feature African music are likely to have some Zaire discs or tapes. A few suggestions are listed here, but you may find others. The most popular female singer currently is Mpongo Love. Performers and performing groups change but some that have been popular for a long time are those having one or a combination of these names: Rochereau/Tabu Ley and Franco/Luambo Makiadi. The second name in both cases is a result of the trend toward Africanization of names particularly strong in Zaire because of its policy of "authenticité".

Records:

Brothers: Songs of Black Africa. SP 790409-B SPECIAL. Best numbers from two children's singing and dancing groups of Zaire: Petits-Chanteurs-danseurs de Kenge and Chem Chem Yetu of Kinshasa, both directed by Bernard van den Boom. A number of songs in Lingala as well as other African languages.

L'Afrique Danse No. 2 and 3. African 360.002 and 360.003. A number of songs in Lingala, including some by Rochereau and Franco.

Producers/Distributors of African Records:

African Record Centre Ltd., at these locations (possibly others):

2343 7th Avenue, New York, N.Y. 10030

1194 Nostrand Ave., Brooklyn, N.Y. 11225 (212) 493-4500

1316 U St. N.W., Washington, D.C.

AFRICAN STUDIES PROGRAM UNIVERSITY OF ILLINOIS

NIGERIAN FOLKTALES

Told by Peter Asun

A. The Origin of the Turtle's Rough Shell

A long time ago, the turtle had a beautiful body distinguished by a smooth, pretty, shiny shell. He was, however, notoriously haughty and arrogant. The eagle was the only good friend that the turtle was known to have in the animal community. As a powerful and distinguished flier, the eagle enjoyed a favourable status in the animal community. He was also reputed to be dim-witted.

The turtle secretly felt inferior to the eagle in one particular respect: the eagle could fly, and fly high and long too, but the turtle could not fly. What movement the turtle could make was undignified, slow and clumsy.

"If only I could fly like you, Mr. Eagle," the turtle wished aloud. The eagle was touched and felt obliged to help his friend.

"Don't feel that bad; maybe we can work out something" the eagle said in an attempt to comfort Mr. Turtle. The comfort was a cold one--who ever heard of a flying turtle!!

By the following day, [illegible] le had a solution, and a simple one at that. "Mr. Turtle, you will posit[illegible]rself on my back, take and maintain a firm grip on my feathers. I will do the flying: you will be air-borne."

The turtle was elated and excited. He daydreamt of the experience of flight fixed for the following day. Finally the day came. The turtle, perfectly positioned on the eagle's back, and firmly secured by his grip to the eagle's feathers, the eagle took off. Gradually, but expertly like the master-flier that the eagle was, he achieved height. Higher, higher, and away. It was the greatest thing that ever happened to the turtle and he was bubbling with joy--and soon, with pride, too!

The arrogant nature of the turtle soon began to show. His big mouth went into action. Downtown, in the animal coummunity, the turtle told and exaggerated his "flight" ability. Smart Mr. Hare was jealous of this new skill of the turtle. Listening to the various accounts of the turtle's "flight," Pa Elephant felt small; and His Majesty the Lion wished he could fly like the turtle said he (the turtle) could.

Mr. Turtle taunted Mr. and Mrs. Duck as being poor fliers; "Only yesterday I flew some twenty feet above you both," bragged Mr. Turtle. "No, you don't fly," quipped fat, docile Mrs. Duck.

"Yes, I do," the turtle said with a grin of pride playing on his face. "And as high and distant as the eagle does."

"Well, well, well! What do you know!!" the sleepy but astonished Mr. Duck responded to the claims of Mr. Turtle.

Soon the "flight" prowess story of the turtle, as he told it, was the talk of town. The eagle felt betrayed--what with the impossible claims the turtle was making and, of course, with no mention of the aid of the eagle.

On one of their flights, at mid-air, the eagle broke their conversation to complain about the turtle's big talks in town in respect of the turtle's flight skill. The turtle took offence. "Mr. Eagle, I can fly and that is what I said."

"Come, come, my good friend; you cannot--you've never flown..."

"Do I detect a note of challenge, Mr. Eagle?" the turtle asked.

"Look, we are friends and I know how you come to be in flight. I will not challenge you to a risk..."

"I will prove it now," the turtle said.

The haughty turtle let go his grip of the eagle. The eagle shot forward. The logical happened. The turtle fell directly, vertically down to the ground with an impact that left his shell in bits and pieces. The turtle wailed, and groaned and moaned in pain. He called for help.

Nearby were the big black ants building a new home. Hearing the cry of agony and call for help, they hurried to where the turtle lay. The black ants were ready to help but told the turtle they could not guarantee a perfect job in putting back the shell into one piece. The turtle settled for any help the ants could give. The ants went to work, cementing the pieces of the turtle's shell together. Soon the shell was in one piece and the turtle's body had stopped aching.

But the turtle had not learned his lesson. He turned to the black ants (who were just beginning to polish the shell back to its original shape) and commented how terribly they smelt. The ants did not take this slap on the face lightly. They packed up their "tools" and walked away from the proud and ungrateful turtle. Mr. Turtle was thus left with a shell which was rough and ugly. The turtle crawled away in his undignified and slow fashion, with an ugly rough shell but more importantly in disgrace.

Moral: Pride goes before a disgrace/destruction/fall.

(A science session on a) locomotion b) classification of animals by their methods of locomotion or c) various methods of locomotion and organs of locomotion, may follow this folk tale.)

B. Proving the Heron's Age

Authority, privilege and status in the animal commumity were based first and foremost on the age of the individual animal. The age in question was not a strict chronological one, but the age of the animal's appearing on the earth from the time of the creation of the world. The eldest animal in the animal community of this story was run down to two animals: the chameleon and the heron.

Time and time again, public meetings and festivals of the animals ended in fights and bitterness between those animals that accepted the chameleon as the eldest of the community and those that accepted the heron as the eldest. The community was thus split into two factions: the pro-heron and the pro-chameleon.

Some elders of the community that commanded high respect met secretly and agreed that the split in the community was of no good to the community and one that had to end. This peace committee detailed the antelope to go and tell the two contestants that the community respectfully begged both the heron and the chameleon to appear before a public meeting of the community to present evidence for their respective claims to the right of being the eldest in the community. The contestants considered the decision reasonable and accepted the call to prove their claims on a set date.

The day came and as a prelude, the assembled community had some good palm wine to drink and the best cookings of the various families. It was a festive occasion. The talkative parrot was even more talkative after a few cups of palm wine; the mischievous monkey was out of control, jumping from one tree branch to the other, causing the leopard to start many a time. All the animals were in a good mood having a really good time.

Soon the lion signaled the elephant to silence the assembly. The elephant got up, took a couple of unsteady steps, raised his trunk and gave two thundering trumpet blasts. The assembly came to order. The lion, who had maintained a dignified sobriety, the free-flowing palm wine not-with-standing, got up to his feet. In a majestic pose which only royalty of the lion's type can put up, he spoke softly but authoritatively, explaining the purpose of the gathering. Then he called on the hare, the master trickster of the community, to cast lots as to who of the two contestants would present evidence of his claim first. The lot fell on the chameleon.

The chameleon moved on to the platform in his characteristically slow fashion; "dancing" forward and backwards in an effort to move forward! He looked around, pacing up and down the platform, assuming the various colors of the other animals and then he presented his evidence.

"I came into the world at the dawn of creation before any other animal. The creator had just created land and it was still soft, jelly-like--too soft to permit firm walking. I therefore developed a gentle, light, cautious way of walking. When the land hardened up eventually, I had got too used to this cautious way of walking to change. I had over-adapted. So I maintained this way of walking which you all today think funny. I was in the world therefore at the dawn of creation!" The conclusion of his speech was greeted by wild cheers, especially from the pro-chameleon animals. The chameleon walked away from the platform with a grin of satisfaction.

The heron staggered on to the platform in his peculiar way, as if he could not maintain a balance. He held his big head in a fashion which seemed to tell what pains his shoulders bore from the weight of its oversize head. He stammered a few remarks of respect to the assembly. And he started: "Mr. Chameleon impressed me with his evidence. He is such a good child!" His humour was received with cheers and laughter. "When I came into the world, there was no land at all--in any form." A mild murmur of incredulity ran through the assembly and heads turned around from one animal to the other, but quietened as he concluded his speech. "Indeed, when my mother died, because there was no land of any type, I had to bury her in this big head of mine." A prolonged unanimous cheer went from the animals and indicated that his evidence was accepted as good proof of his age. The heron became accepted as the eldest in the animal community. The chameleon stood aloof from the wild cheering and, with a smile of doubt on his face, he wondered how true the story of the heron could be.

(Compare this to the saying-He who laughs last, laughs best.)

C. A Promise is a Promise

Once upon a time there was a deity called Iroko--because he inhabited the Iroko tree-just outside the little town of the worshippers of this deity. When a citizen of the town found his/her business, trade or farm doing poorly or ill-luck running his/her way, or ill-health tormenting family members, Iroko was consulted. One usually made a vow of some thanksgiving offering if Iroko showed favour to one. Iroko would accept practically anything one promised him. Some would vow a goat, a chicken, sheep, cow, a tin of palm oil or a keg of palm wine. Failure to fulfill one's vow would bring the fury of Iroko on such a person.

There was in the town a cloth seller, a mother of an only child. This child was the prettiest girl you ever say in your life. The child was fair-skinned, pleasant and bore friendly, bright eyes. The cloth seller was, however, experiencing a very difficult time with her trade at the time of this story. She was rapidly getting close to being bankrupt. She was broke; her cloths were just not selling.

She finally went to Iroko in tears and on her knees requested for the favour of Iroko in her trade. She was so desperate that she promised her daughter as a thanksgiving offering, if on that day she got all her cloths sold. Up on her feet and the tears and the worried looks still on her face, she took up her heavy load of cloths and made for the market.

Iroko was favourable. By mid-day she had all her cloths sold. She was astonished at such success and rejoiced at being saved from bankruptcy. How did it happen, she asked herself quietly, with the radiant look of satisfaction on her face. Oh yes, it was the handwork of Iroko. Yes Iroko; but what vow did she promise Iroko? Oh no, no! Not her only daughter, no! But alas, it is; yes, her only child--that girl that was fairer than the day itself. The cloth seller's eyes that were lit with satisfaction just a few minutes previously went dim, tears welled up and ran down her cheeks. Her joy and feelings of success turned into pains and regrets of a careless and thoughtless promise made to Iroko.

On the double and like one insane, she hurried out of the market place, and arrived at the shrine of Iroko, breathless. She was once again on her knees before Iroko and with tears running down her face and pleading with Iroko to accept an alternative offering. "Two sheep, or seven goats, a cow: anything Father Iroko, but my only daughter," she wept as she made her plea. But deities are not humans; they don't change their minds. Iroko would not accept any alternative. The pretty only daughter was offered to Iroko.

Lesson: Don't ever make a promise without a thought as to your ability--and/or possibility--of fulfilling such a promise.

AFRICAN STUDIES PROGRAM UNIVERSITY OF ILLINOIS

PLAYS AND OTHER ACTIVITIES WITH AFRICAN FOLK STORIES

Louise Crane

Ee Ar EE or The Traveler Who Snored

(Adapted from a story from Sierra Leone, West Africa)

This story is about two travelers whose names were Momo and Kenty. They came from the city of Freetown, but they were far away from it now. They had been walking for many days and nights. They were very tired and hungry. It was a long time since they had seen any other people. One night they came to a village.

"Ah!" shouted Momo. "Here is a place we can rest! Maybe we can find some food!"

"But we will first have to ask the people," said Kenty. "They do not know us."

The two travelers went into the village. They came to a house where they saw an old man. He was sitting outside smoking his pipe but he did not seem to see them. Momo and Kenty went up and knelt before the old man.

"Greetings, wise one," said Momo.

He looked at them but did not answer.

"Greetings," said Kenty, a little louder. Perhaps he was deaf. "We have come from far away. We would like a place to sleep."

Still no answer.

"CAN WE SPEND THE NIGHT?" Momo shouted. But the old man just closed his eyes and turned away.

So they went on to the next house. Here there were many people, some of them eating. Others were talking and laughing. Some of the people stopped talking when they saw the two strangers. They stared at Momo and Kenty.

"We come in peace, " said Kenty. "We have walked for many days and we are so tired. Our stomachs are empty."

"Can you help us?" said Momo. He was looking at the food that the people were eating. The smell of palm oil made him hungrier than ever.

One of the men got up and came toward the visitors. He stretched out his hand and said,

"Welcome!"

But when Momo and Kenty started to sit down another person jumped up and pushed them away.

"No!" said the man. "You can't stay here. We don't know you!"

"They could be dangerous," said someone else.

"Yes, they look funny to me," said another. "We don't want them here."

"They don't look dangerous to me," said the first man. Some other people agreed with him.

"Let them stay," said one.

"We should be kind to them. They are our brothers."

"No, I don't like their looks," said another person.

The people couldn't agree, so Momo and Kenty went on to the next house. Here they found some more people eating and talking.

"Maybe they will let us stay, " whispered Kenty.

But when they asked the people at this house for food and a place to rest, only a few of them were ready to welcome them. Some said, "Sit down", but others said, "No, we don't want strangers."

"Yes! Let them stay!"

"No, we don't have enough food for ourselves!"

"We can share!"

"No, we can't!"

The people could not agree, so Momo and Kenty walked on to the next house. Everywhere they went it was the same. Some people said "Yes". Others said "No".

Finally the travelers came to the chief's house. He was sitting on his chief's stool, dressed in his royal robes. There was a rug under his feet, for everyone knows a chief's feet must not touch the ground. Momo and Kenty got down on their knees and put their foreheads to the floor. They waited for the chief to speak.

"Rise!" said the chief. "You may speak."

Momo and Kenty told the chief their story.

"We have come from far away," said Kenty.

"From where do you come?" asked the chief. "How far?"

"We come from Freetown," they answered. "It has been a long journey."

"Yes, that is a journey of many days. You must be tired.."

"We are tired and we are also hungry," said Momo. "Can you help us?"

The chief looked at the tired travelers a long time. Finally he nodded his head and said, "Men of Freetown, you are welcome. You may sleep here in our rest house. We will give you food. But I must warn you: when you sleep you must not snore! In this village snoring is not allowed. If you do snore, the men of the village will come and kill you."

Then the chief ordered his people to show Momo and Kenty to the rest house. The people of the village brought them lots of food and drink. They brought chicken cooked with palm oil, some hot pepper, peanuts, greens, plantains, pineapples, cassava bread and palm wine. After Momo and Kenty had eaten so much their stomachs were ready to burst, they lay down on their mats and went to sleep.

In the middle of the night, when the village was very still, Momo suddenly began to snore: EE AR EE AR EE AR...."

It was so loud Kenty woke up. He was very frightened.

"Oh oh! Everyone will hear that snoring!" thought Kenty. "They will come and kill us, with guns and knives!" He shook Momo but could not wake him. The snoring went on, louder and louder: EE AR EE AR EE AR..."

"What shall I do?" Kenty asked himself. Then he had an idea. He began to sing:

"From afar we came here to this village.... sang Kenty.

"EE AR EE AR!" snored Momo. It made a chorus to Kenty's song.

"The people let us rest, "

"EE AR EE Ar"

"And gave us food: palm oil, chicken, peanuts..."

"EE Ar EE AR"

"Pepper, palm wine..."

"EE AR EE AR"

The people of the village woke up and heard the singing. They liked this music and began to dance and sing. Everyone was so happy they danced all night and sang some other songs.

The next morning Momo and Kenty went to the chief's house to say "Thank you". The chief was glad to see them and brought out a bag of money.

"You made us very happy last night," he told them. "We liked your singing. It made us dance all night. Thank you, men of Freetown. We want to give you a present."

The chief pulled out some money from his bag and gave it to the travellers. Momo did not understand because he had been asleep and snoring all the time. When they got outside the village Momo asked Kenty,

"Why did the chief give us money?"

"My friend," said Kenty," in the night, you snored: 'EE AR EE AR EE..' It was terrible! I was afraid we would be killed, because you remember what the chief told us. He said snoring is forbidden in this village. So I made up a song with your snoring and everyone was happy. The people sang and danced. That's why they gave us money."

"Well," said Momo, "if it was my snoring that started it all, the money belongs to me!"

"Oh no," said Kenty. "It was I who sang the song and saved you from getting killed. The money is mine!"

Which traveler do you think really deserved the money: Momo, who snored "EE AR EE AR EE", or Kenty, who turned the snore into a song?

This is your story now! But don't keep it just for yourself; share it with someone else. When you tell it again you might want to change some things, or maybe you'd like to make a play out of it. In Africa they say at the end of a story telling:

"This is my story. If it be sweet or if it be not sweet, take some away and bring some back to me."

Activities with "The Traveler Who Snored"

1. Reading (by teacher or student) the story aloud. At the end the audience votes on who should get the money, Momo or Kenty.
2. Retell it orally: by one story teller with group participation . The group can challenge statements, add, respond with gestures, action, etc. , contribute appropriate proverbs.
3. Dramatize the story : an impromptu performance in the classroom or a performance for an invited audience.

Notes on Dramatization

In dramatizing this, improvisations and changes in the dialogue or the story itself are very much in order. The main story line can be carried by a central story teller while students act out the various incidents, creating their own lines, gestures, etc. African music, live or recorded, can be used during shifting of scenes or as background.

Select the main characters for the story, e.g., the two travelers, the old person (male or female), chief (male or female), chief's attendants, etc. and then divide the rest of the studnets into two or three groups to be gathered at the various "houses" approached by the travelers. In each group there will be those willing to welcome the strangers, others who reject them. Students can decide whether they want to be in the "Yes" or "No" group but in either case must give good reasons for accepting or rejecting the outsiders. Some ideas for these reasons are given in the story but students should think up others.

Whether it is an impromptu class performance or a staged play, there are many possibilities for studying/presenting African people, their culture and values through this story, e.g.: greeting customs and manners (especially relating to older people, authority figures, strangers), foods; housing, clothes, travel. Variations on the theme could include other settings (other countries in Africa or elsewhere), with different customs, languages, etc.

POLITICS IN SWAHILI PROVERBS

by Albert Scheven

In East Africa a proverb is used for almost every occasion. Proverbs abound in modern Swahili writing. Stories in school primers end with a proverb to sum up the moral.

Proverbs are a code of conduct, a treasury of wisdom; they have a unique way of declaring truths and stimulating thoughts. Happy the elder who can settle a dispute by pointing to an appropriate proverb.

Proverbs are precious to discover the thought process of a people, the influence of religion, the philosophy of life and the foreign influences on a culture.

It is interesting to examine how different cultures express the same thought. But proverbs are tricky. They contain a good deal of truth in a few words, but they do not contain the whole kernel. It is interesting to listen to two people well versed in proverbs stating their opposite points of view with equally adequate proverbs.

The richness of proverbs in the Swahili language can perhaps be accounted for by contact with Arab, Portuguese and other foreign influences. However, as Swahili was -and is- a lingua franca in several countries of East Africa, it has also been enriched by contact with many Bantu cultures. Swahili proverbs have another advantage in having been recorded in writing at an early date. One example is a collection of some 600 proverbs published in 1891 by W. E. Taylor, (African Aphorisms; Saws from Swahili Land. London: S.P.C.K.).

This selection of proverbs has been applied to the American political scene in the hope of providing a timely and entertaining reminder of the universality of human wisdom. They are reproduced with their dialectic differences as I found them recorded. The political allusions are mine.

POLITICS IN SWAHILI PROVERBS

DEMOCRACY

Penye wengi pana mengi.
  Where there are many people, there are many disputes.

Wengi wape.
  To many it is wise to yield.

Akili ni nywele, kila mtu ana zake.
  Brains are like hair, every one has his own kind. (opinion)

Bamba na waume bamba, hakuna bamba la mume.
  Counsel of a number of men is counsel; there is no counsel of one person alone.

THE COMMON MAN

Chura mzuia maji ndovu akitamani.
  A frog can prevent a thirsty elephant from drinking. (by getting stuck in his trunk)

Mnyonge kupata haki ni mwenye nguvu kupenda.
  A poor man's getting his rights depends on the powerful man's liking.

Dua la kuku halimpati mwewe.
  The curse of a chicken does not bother the hawk.

THE PARTY

Meno ya mbwa hayaumani.
  Canines do not bite one another.

Ndugu muwi afadhali kuwa naye.
  A bad brother is far better than no brother.
  Cf. Blood is thicker than water.

Nifae la mvua, nikufae la jua.
  Do me a favor during the rainy season and I shall do you a favor during the dry season.

Usipoziba ufa, utajenga ukuta.
  Unless you fill up the crack, you will have to build a new wall.
  Cf. A stitch in time saves nine.
  Mend party cracks.

Vita vya panzi ni furaha ya kunguru.
  A fight between grasshoppers is a joy to crows.

Wapiganapo tembo, nyasi huumia.
  Where two elephants fight the grass is hurt.

Penye kuku wengi hapamwagwi mtama.
Where there are many fowls, millet is not scattered.
Keep your secrets hidden.

Waarabu wa Pemba, hujuana kwa vilemba:
The Arabs of Pemba Island know each other by the turbans they wear.

Chombo hakiendi ila kwa nyenzo.
You cannot launch a ship without rollers.
Cooperation is needed to do great things.

PARTY SWITCHING

Kuku akiacha wana yuna mayai matumboni.
When a chicken leaves her brood, she is with eggs.
If somebody leaves his old party he has something up his sleeve.

Mpanda farasi wawili hupasuka msamba.
He who mounts two horses, splits in two.

Mkia wa nyani haumbanduki nyani.
An ape's tail never becomes detached.
His habits never change.

Shoka husahau, mti hausahau.
The axe forgets, the tree does not forget.
The one who inflicts the insult may forget, but the one insulted will not.

Usiache mbachao kwa msala upitao.
Do not abandon your old prayer-mat for one you see in passing.

CAMPAIGNING

Mkono usioweza kuukata ubusu.
Kiss the hand you cannot cut off.

Mja kiwa sawa, kambiwa yu kombo.
Even if a person is straight, they will still say that he is crooked.

Mwenye shoka hakosi kuni.
He who has an axe lacks no firewood.
A keen campaigner always finds issues.

Uwongo wa mganga ni nafuu ya mwele.
Even the lies of a witch doctor are relief to the sick person.
When the people are desperate, they will believe anybody.

Akutukanaye hakuchagulii tusi.
He who insults you does not pick his words.

Ukicha kutajwa hutatenda jambo.
If you are afraid to be talked about, you will not do anything.
If you go public you must have a thick skin.

Jumbe asiye mataza haamkiwi.
The headman who has no rice gruel for his morning guests is not paid a visit.

Mkono mtupu haulambwi.
The empty hand is not kissed.

Mtego bila chambo haunasi.
A trap without bait catches nothing.

Msasi haogopi miiba.
A hunter must not be afraid of thorns.

Angioa baharini howea.
He who goes into the sea must swim.

Mambo yafaayo watu ni yangiayo chunguni.
The matters that are important to people are those which go into the cooking pot.
Bread and butter issues.

Gonga gogo usikilize mlio wake.
Knock the log to hear the sound it makes.
Call his bluff to discover what he is really like.

Ulimi hauna mfupa.
The tongue has no bone
It can go round anything; it's unreliable.

Mtaka cha mvunguni huinama.
He who wants something from under the bed must stoop for it.
The box with clothing is under the bed.
If you want something you must work for it.

Mwenye njaa haoni miiko.
A hungry man has no taboos.
Nothing stops the ambitious person.

Shoka lisilo mpini halichanji kuni.
An axe without a handle does not split firewood.
Be prepared for the job.

Mshale usio nyoya hauendi mbali.
An arrow without its feather will not go far.
Generalities have no impact.

Heri adui mwerevu kama rafiki mpumbavu.
It is often better to have a clever enemy than a blundering friend.

Kidole kimoja hakivunji chawa.
A single finger does not kill a louse.
Cooperation is needed in order to succeed.

Kila mwamba ngoma, ngozi huivutia kwake.
Everyone who stretches the skin on a drum, pulls the skin to his own side.

Ngoma ivumayo haikawii kupasuka.
A loud drum will soon split.
Loud promises are hollow.

Nahodha mtaka chombo si mjinga wa safari.
A captain who desires a ship should know how to handle it.

Msafiri ni aliye pwani.
He who is on the beach will board the ship.
An early campaign pays off.

Akisema mwendawazimu msikiaji awe na akili.
If a mad man talks the listener should have some wits.

FAILURE

Kulekeza si kufuma.
Aiming is not the same as hitting.

Wa nyuma mbele hafiki.
The one who is behind does not arrive in front.

Mficha uchi hazai.
One who hides his nakedness will never bear a child.
One must take the appropriate means to succeed.

Mbio za sakafuni huishia ukingoni.
Running on a smooth floor ends on the edge.
Careless haste brings disaster.

Upaa wa kanga haustahimili mzigo.
The crown of a guinea-fowl cannot support a load.
An unqualified person cannot bear public trust.

Ngozi ya paa haikai watu wawili.
The hide of a gazelle does not seat two people.

Masazo ya ndovu majani makavu.
The left-overs of an elephant are withered leaves.

Mmeza ung'ongo kajiona.
He who swallows a hard strip of raffia is aware of it.
A failure hurts.

Mwana-mongwe ali kwao, na mchanga hangelile.
If the nobly born had stayed in his native land, he would not have eaten sand.
A person who leaves the protection of his kin may expect scorn.

SUCCESS

Kukima koleo si mwisho wa uhunzi.
Cooling the tongs is not the end of forging.

Imara ya jembe kaingoje shamba.
The toughness of the hoe is tested in the garden.

Kulea mimba si kazi, kazi kulea mwana.
It is not hard to nurse a pregnancy, what is difficult is to bring up the child.

Mwenye kisu kikali ndiye atakayekula nyama.
The one with the sharp knife will eat meat.
The alert and ready person gets the job.

Bahati ni chudi.
Luck is a matter of effort.

PEOPLE IN POWER

Mpanda ngazi hushuka.
He who climbs a ladder will come down.

Angenda juu kipungu hafikilii mbinguni.
Even if the hawk goes high, he does not reach the heavens.

Mtaka yote hukosa yote.
He who wants all, loses all.

Aliye juu yu juu; mbwidi haliwi na funo.
He who is above is above; a beast of prey is not devoured by an antelope.

Aliyekupa kiti, ndiye aliyenipa mimi kumbi.
He who gave you a throne, gave me a stool.

Ukubwa ni jaa.
Being high up is like being in a garbage dump.
The one at the top has to take a lot of abuse.

Ashibaye hamjui mwenye njaa.
He who has had a full meal does not know the hungry person.

PARTY FAVORS

Mla kikoa asilipe yuna kipara cheupe.
The diner who does not pay when his turn comes is a marked man.

Aliyesifu jua limemwangaza.
The sun has shone on him who praises it.

Mla mbuzi hulipa ng'ombe.
He who eats a goat pays back a cow.
One has to pay double for received favors.

Kivuli cha mvumo huwafunika walio mbali.
The shadow of the Palmira palm provides shelter for those who are far away.
Big donors become ambassadors.

Mfuatana na Mmanga hunukato.
He who follows an Arab smells well.
If you follow a successful person you will bask in his glory.

Atetemeshae mti wenye matunda hutaraji matunda kumwangukia.
He who shakes a fruit tree expects some fruit to fall his way.

Mtegemea nundu haachi kunona.
He who relies on the tasty hump (of the Zebu cow) will not fail to grow fat.

Usisahau ubaharia kwa sababu ya unahodha.
Do not forget sailorship because of captaincy.

Mwenye nguvu mpishe.
Let the strong man pass by.

CORRUPTION

Samaki huanza kuoza kichwani.
A fish begins to rot at its head.

Kukopa harusi, kulipa matanga.
Borrowing is like a wedding, repaying is like a funeral.

Penye urembo ndipo urimbo.
Where there is beauty there is a trap.

Ndege mjanja hunaswa na tundu bovu.
An artful bird is trapped in a rotten cage.
The smartest fox is caught at last.

Mla kwa miwili hana mwisho mwema.
He who eats with both hands will come to a bad end.
Big mouthfuls often choke.

INVESTIGATION: LEAKS

Mzika pembe ndiye mzua pembe.
The one who buried the ivory, brings it to light.
Refers to traders having too much ivory and being unable to carry all to the coast, buried some in secret for the next caravan.

Unamlaumu mwewe, kipanga yuwesha kuku.
You are blaming the hawk, while the falcon is killing the chickens.
You blame the small man.

Jungu kuu halikosi ukoko.
A big cooking pot is not without burned rice.
In big government some things go wrong.

Mlenga jiwe kundini hajui limpigaye.
  He who throws a stone into a crowd does not know who will be hit.

Mtama ukimwaika huonekana punje.
  If you spill millet a grain will be seen.
  Unnoticed things then become visible.

Mwenzako akinyolewa wewe tia maji.
  When your companion is being shaved, put water on your head.
  When your neighbor's house is on fire, get ready to save yours.

Maji yakimwagika hayazoleki.
  If water is spilled it cannot be gathered up.

Angakaanga, tu chini ya gae.
  Whenever he fries something, we are under the frying pan.
  Nothing is ever completely secret.

Fimbo mpya huangua kuukuu.
  A new stick knocks down an old one (which was in the tree all the time).
  A new charge brings forth hidden ones.

Ukimficha jogoo kwenye makacha kuna wakati atawika.
  If you hide a rooster in a basket, he will crow sooner or later.

Kamba hukatikia pembamba.
  A rope parts where it is thinnest.

Chawa aumae yu upindo wa ndani.
  The louse that bites you is inside your shirt.

Avumaye bahari papa (kumbe wengi wapo).
  The one who has the bad reputation in the sea is the shark, but there are many others.

Pilipili usizozila zakuwashiani?
  Why should the hot peppers you have not eaten burn you?
  If you have no secrets what have you to fear?

Ulichokiacha pwani kakingoje ufuoni.
  What you have left at the shore, wait for it on the beach.

COVER-UP

La kuvunda halina ubani.
  There is no incense for something rotting.

Usiongeze njugu maganda
  Do not add shells to the peanuts.
  Do not make things bigger than they are.

Ndovu akitamba ni masika.
  When the elephant goes abroad, it is the hot season.
  The elephant emigrates to survive, the politician to distract attention.

Avuaye nguo huchatama.
  He who is naked squats low.

Jino la pembe si dawa ya pengo.
  An ivory tooth is not a cure for a gap.
  Investigators are looking for the original documents.

Sahani iliyofunika, kilichomo kimesitirika.
  When a plate is covered, its contents are hidden.

Mfa maji hukamata maji.
  A drowning person catches at water.

Chungu kimevuja nyama, maji yasee.
  The pot has leaked the meat; the gravy is left.
  The explanation given is entirely impossible.

Uji ukiwa moto haupozwi na ulimi.
  Hot porridge is not cooled with the tongue.

VERDICT

Kila muacha samboye huenda ali mwanamaji.
  Everyone who leaves his own vessel, leaves as a common sailor.

Kupanda mchongoma, kushuka ndio ngoma.
  After climbing a thorn tree, coming down is a dance.

Udugu wa nazi hukutania chunguni.
  The brotherhood of coconuts meets in a cooking pot.
  Used of evil doers who receive the same punishment.

Ulivyoligema utalinywa.
  As you tap the palm wine, so you will have to drink it.
  Every one will sleep as he makes his bed.

Vyako, vyako na wenzio; vikikupata ni vyako pekee.
  The good that befalls you is yours and your friends; the evil that befalls you is just your own.

Kosa moja haliachi mke.
  One fault does not warrant the divorce of a wife.

Mchuma janga hula na wakwao.
  He who earns calamity, eats it with his family.

AFTERMATH

Pembe la ng'ombe likivunjika halioti tena.
  A broken cow horn does not grow again.

Mavi ya kale hayanuki.
  Old droppings do not stink.

Mtupa jongoo hutupa na mti wake.
  He who throws away a millipede, throws away the stick (with which he picked it up).
  A total break away from mischief.

Kitanda usichokilala hujui kunguni wake.
  You do not know the bugs of a bed you did not sleep in.

Kufa kwa mdomo mate hutawanyika.
  When the mouth dies, the saliva is scattered.
  When the chief is brought down, his dependents break up.

Majuto ni mjukuu, mwishowe huja nyuma.
  Remorse is like a grandchild, it comes some considerable time after the event.

Mla nawe hafi nawe, ila mzaliwa nawe.
  He who eats with you will not die for you, but your family will.
  Your family will stick with you, not those you did favors to.

Yaliyopita si ndwele, tugange yaliyomo na yajayo.
  That which has passed away is no longer sickness; let us cure that which is here and that which is yet to come.

For further information:

Scheven, Albert. Swahili Proverbs, University Press of America, P.O. Box 19101, Washington, D.C. 20036, 1981.

AFRICAN STUDIES PROGRAM UNIVERSITY OF ILLINOIS

THE STRUCTURE AND FUNCTIONS OF PROVERBS IN AFRICAN SOCIETIES

by

E. Y. Egblewogbe[1]

One of the surest ways to understand and appreciate a people's culture is through a study of their language and literature. Specifically literature gives information about a people's customs, beliefs, habits, social attitudes and thought, and general ways of life.

Apart from being a literary type and an important aspect of African oral literature in general, proverbs feature prominently in the every day conversation of the people's of Africa. This paper describes the structure and social functions of proverbs among the Ewe (eh-weh) people of West Africa.

African proverbs, like proverbs everywhere, are short pithy statements with implicit moral truths. They are a distillation of the wisdom of the people over the ages derived from a careful observation of everyday experiences involving man, nature, animals, as well as natural phenomena and social events. Normally, the proverbs are used in the context of specific situations.

Proverbs may be used in speech to stress a feature of belief, to explain and support an action performed or intended, to aid in decision-making and in settling disputes. Because proverbs contain the wisdom of the people, elders use them in teaching social values to the young and to regulate the actions of members of society in general. Proverbs are used to teach children about their obligations to kinsmen, the proper attitudes towards the elders, and the right approach to situations in life. As the Akan of Ghana say, "you do not give a talk to a wise child, but you tell him a proverb."

Proverbs do not fall neatly into different moral categories. This is so because they embrace a wide range of human experience, and because the same proverb can be used in different situations with different effects. When a dispute is being arbitrated, proverbs are cited in much the same way as precedents are cited in courts of law, to support arguments and lead to the settling of cases or quarrels. In such circumstances the proverbs are seen as verbalizations of social norms or laws governing interpersonal relationships within the society.

Because the situations upon which the proverb statements are based derive from daily life experiences, the listener easily identifies them and so she/he readily appreciates their significance.

In general proverbs are metaphorical in structure. Like the metaphor, every proverb has an implied comparison between two things. The first is the factual truth or overt meaning of the statement. e.g.

"A log which lies in a river for a long time does not become a crocodile."

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We have no difficulty in understanding this statement. The situation described is common knowledge. A crocodile is a crocodile, and a log is a log. But these are only the terms in which an allusion is being made. The thing alluded to, i.e. the moral truth, is implicit. This has to be found in the situation or context within which the statement is made. The full proverb, therefore, comprises the statement which is mainly allusive, and that to which the allusion is made. Thus, if the above proverb is used in a situation where a young person is being advised to end his sojourn in a foreign country and return to where he belongs, then the meaning of the proverb is that no matter how much one is accepted in another place, he will never become a native there. The proverb, therefore has two levels of meaning: Level 1 is literal, level 2 metaphorical. Level 1 states a fact which may be easily understood. At level 2 the meaning of the statement is applied to some situation, real and present. It is at this level that the implied meaning of the proverb is realized.

Let us take another example: "It is nice soup that draws the seat." It is not easy to see how soup, however tasty it is, can perform the act of "drawing" or "pulling" a chair. The statement means "it is nice soup that causes a chair to be drawn." A person sits at table and tries his soup. If it is tasty, he either draws the bowl nearer himself or draws his chair nearer to the table and then digs in. If, on the other hand, the soup is bad, he either pushes the bowl aside or stands up and walks away.

Having arrived at the level 1 meaning of the proverb, we can now proceed to find the implied meaning. The following are possible meanings depending upon the situation in which the proverb is used:

1. It is a good lecturer who draws a large audience.
2. Good quality wares attract customers.
3. It is a beautiful and well behaved girl that attracts suitors, and so on. In short, it pays to be good, because quality brings social recognition.

Although proverbs are generally not limited to specific occasions, some of them are more applicable to some situations than to others. The following is a brief discussion of some Ewe proverbs which are used to guide the behavior of the growing child and help him to mold his character. They deal with knowledge, experience, prudence, hard work and human relations among other things.*

1. "The housefly says that life is both ahead and behind."

This is what the housefly is supposed to be saying when it rubs the fore legs and hind legs alternately. This is understood to mean that life has yesterday, today and tomorrow. People should therefore act with moderation because no one knows what tomorrow will bring.

2. "A child who asks questions does not become a fool."

This proverb underscores the value of critical enquiry.

3. "A child does not raise his father up to show him a cow."

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*The proverbs discussed here belong to the Ewe (eh-wey) people of West Africa. The original Ewe texts of the proverbs have been omitted on purpose.

Children must accept instructions from their elders. They should not presume to know more than the elders.

4. "A child breaks a snail's shell but does not break a tortoise's shell."

There is a limit to what a child, and human beings in general, can do. We must keep our ambition within the limits of our capabilities.

5. "The okra plant is never taller than the farmer."

Even if the okra tree is taller than the farmer, he bends it to pick the fruits. No matter how successful children become in life, they should still be willing to submit to their parents.

6. "The beard does not tell the eye-lashes about ancient happenings."

The "beard" here stands for the young ones and "eye-lashes" for elders in society. Children should realize the limitations of their experience and be prepared to learn from elders.

7. "A dog eats bones but does not eat iron."

There is a limit to what even the most powerful of people can do. We should be careful and not attempt to do things which may lead to disaster.

8. "Even though a patch of elephant grass may be of equal height, there are paths in-between the blades.

There are different ways of relating oneself to the different classes of people in a community and it is necessary to know the type of behavior that is appropriate to each class. It is not everybody in a community who is a relative or friend.

9. "It is a child who has never traveled away from home who says that only his mother can prepare tasty meals."

Knowledge and experience are not limited to any one person or place. Travel enables people to expand the horizons of their knowledge and to reexamine what they know.

10. "The antelope says, "you die impoverished if you live in the same forest all your life."

We must enrich our experiences through travel.

A visitor to a new country, who thinks he knows enough to guide his behavior in his new environment, usually misses the important details of behavior in the new situation. We should not presume to know everything about other people's ways of life.

12. "It is when the mouth has enough, that food spills into the beard."

The food must first fill the mouth before it can spill into the beard. Dependents must learn to help the person on whom they depend. For he can only help them if he is successful.

13. "When the nose finds it difficult to breathe, it is the mouth that takes over."

The nose and the mouth are members of the same body and they assist each other in performing the function of breathing to keep the body alive. In the same way members of the family must cooperate with one another to achieve success.

14. "A lazy man's farm is where snakes breed."

Because a lazy farmer does not keep his farm clear of weeds, snakes can easily breed there and become a danger to his life. Laziness can cause a person's death in many ways. People should learn to be hardworking.

15. "The weaver bird says that repeated trips make the nest."

The weaver bird makes countless trips to-and-fro to pick blades of grass with which it makes its nest. This proverb means that we can achieve great things only through perseverance. There is no easy way through life.

16. "The world is like the skin of a chameleon; it changes fast."

The affairs of the world are not stable. People should not rely on their fortunes today because it is not certain what tomorrow may bring.

17. "The tongue never gets used to the sharpness of pepper."

No one ever gets used to difficult tasks or problems. A difficult task is a difficult task. It is only persistence that enables a person to achieve success. Therefore, we should not expect to have things easy in life.

18. "If you cannot run, at least you should know how to hide."

Much of what we are comes from our own efforts. We must know our potentialities and try to develop them.

19. "A person who helps you to carry your load does not develop a hump."

A helper will not take over your burden completely. We should not expect other people to do our work for us.

20. "If you do not respect a penny, a dollar will not respect you."

We should take care of little things because all great things have humble beginnings. The proverb also warns against squandering of money and encourages thrift.

21. "Long life does not bypass the grave."

People should not live aimlessly without any thought of the end.

22. "Knowledge is like a baobab tree; no one can encompass it with both hands."

Knowledge is endless. It is not the preserve of any individual so we must be prepared to learn from one another.

23. "If a madman takes away your pants while you are bathing, you do not rush out after him."

This proverb recommends moderation and thoughtful actions.

24. "Two people do not behave foolishly."

If one person is foolish, the other should be wise.

25. "What a person has is what he gives to his loved one."

Men do not, or should not be expected to steal in order to satisfy their wives.

26. "Two trinkets on the wrist will always strike each other."

Disagreements and quarrels are inevitable within the family. However, they should be amicably settled to allow for a peaceful existence.

27. "It is he who fetches water from the riverside who breaks the pot."

If in the process of doing something good a person inadvertently commits an offence, he should not be judged too harshly.

28. "A mother does not refuse a bad child."

Whether her children are good or bad, a woman can never deny being their mother. An erring child should be corrected, not rejected.

29. "If a child defecates on your thigh, you do not slice off that portion of the thigh with a knife."

We are expected to temper justice with mercy in judging our subordinates.

30. "The vulture does not cure baldness."

If the vulture could cure baldness, he would not remain bald himself. We should not allow ourserves to be easily deceived by everybody who claims to be capable of helping us in our difficulties. The proverb recommends critical assessment and discernment in life.

31. "If you want to save the soup at the bottom of the spoon by licking it off, you end up spilling that which is in the spoon into your face."

If you insist on having everything, the chances are that you will lose all. To succeed in life, we must learn to make worthwhile sacrifices. We can not expect to have everything our own way.

Suggestions for classroom application

Students may be asked to do the following:

1. (a) List the proverbs which deal with

    i) the nature of life,
    ii) the importance of hard work,
    iii) human relationships
    iv) the nature of knowledge
    v) human limitations
    vi) self reliance,
    vii) mutual help,
    viii) the importance of traveling,
    ix) the importance of human beings,
    x) cooperation.

    (b) Tell what the Ewe people think about the various things listed in i-vii above.

2. What would you say is the major occupation of the Ewe people?

3. List the objects and creatures which feature prominently in the structure of these proverbs.

4. (a) From your study of these proverbs discuss briefly what type of people the Ewe children are expected to become in life.

    (b) Compare this with what Americans expect their children to become in life.

5. Write two proverbs about life using the phenomena of the changing seasons.

6. Write two or more proverbs using ideas from modern science and technology.

7. Give the meanings of your proverbs.

8. Suggest American proverbs that parallel the meaning of some of the Ewe examples.

AFRICAN STUDIES PROGRA UNIVERSITY OF ILLINOIS

UNDERSTANDING AFRICAN FOLKLORE

by
Joseph K. Adjaye

A good collection of African folklore is now available to the readers. Even so the existing publications represent only a relatively small fraction of the total body of the folklore resources of African societies, some of which, like the Yoruba-speaking peoples of Nigeria and the Akan of Ghana, are estimated to have upwards of 5000 tales alone.

Researchers have been astonished at the abundance of material on the subject. But one does not have to look far for an idea of the extent to which folklore pervades African society, because it is prevalent in the everyday oral expressions of Africans. An understanding of folklore is therefore one of the keys to an understanding of African society itself.

The major forms of folklore which have been identified are:

1. Prose narratives, tales, fables
2. Proverbs
3. Riddles and parables
4. Verse (poetry)

Categorization often presents an obvious problem where clear-cut delineations are difficult to make.

Tales

Prose narratives are an integral part of the cultural tradition of all African peoples. They consist, in the main, of fictional and nonfictional narratives.

The former is made up of moralizing tales as well as trickster tales with a humorous effect. Because they essentially evolve out of or are adapted to local societies, their characters vary with the fauna of the areas in which the stories are told. Thus, while the Hare appears to dominate many tales told in the savannah regions of the Senegambia and Guinea, Spider and Tortoise are the principal characters of a great body of tales found in the forest areas. But by far the most recurring character is Spider who, as an all-conquering hero, is always full of intrigues and tricks. Known among the Akan as Ananse and in Sierra Leone as "Cunnie Rabbit," Spider is portrayed often as a selfish and vindictive character and always as the master of wits. So dominant is the Spider theme in the folklore of Ghana that Anansesem (i.e., matters relating to Spider) is synonymous with story-telling. It is significant to note that Hare, Spider, Tortoise, or whatever animal in question is depicted as a living being with not only a personality of its own, but also a family. The Elephant is characterized as strong but slow, Deer stupid, Hyena a buffoon and trickster, Spider, of course, the master and smartest being of the animal world.

Other trickster stories popular in Africa involve deities, such as those told of Legba, the trickster-deity of Benin who is represented as the youngest son of the Creator, and those centered around the Ifa divinities of the Yoruba of Nigeria.

Also of common occurrence are tales of unusual ogres and supernatural beings. Equally prevalent in African societies is the genre of tales of adventure involving twins, orphans, and children born to die. Versions of the story of the child of prodigy and magical powers, known to the Akan as Kwaku Babone, are legion, and so are Hunter stories often involving encounters with the forest monster whom the Akan call Sasabonsam. Also of widespread occurrence throughout Africa are the stories of "the little people"--dwarfs, popularly known in Ghana as mmotia.

In Ghana, Liberia, Zaire--and indeed almost everywhere in Africa--can be found formula tales which end in a question or present the audience with a dilemma. The following is a popular version:

Three brothers team up in a trading venture. All are in love with the chief's daughter. Through the means of a magic mirror owned by the first brother, they are able to see that the girl has died. The second instantly acquires a magic mat or hammock by which they are conveyed to the scene of the girl's death before burial could take place. The third, for his contribution, resurrects the princess by his magic wand. At this point each brother claims the girl as a wife. The question is then asked: who has the best claim? It is important to note that no answer or solution is offered. It is left to the listeners to use their debating skills to advance arguments in support of their respective opinions.

Riddles

Of widespread distribution in Africa are riddles, the most common of which are those that can be solved logically. The following are a few examples.

Riddle: What is it that shouts back at you from a distance each time you shout?
Answer: Echo

Riddle: What is the train of the forest?
Answer: Millipede

Riddle: What is it that carries its house with it wherever it goes?
Answer: Tortoise

Riddle: Your creditor you must always attend to?
Answer: Hunger

Riddle: What is nature's fork?
Answer: Fingers

Riddle: What is it that grows taller and shorter than you at different times of the day?
Answer: Your shadow

The less common varieties include those that can only be answered by the initiated and those that involve pun.

Praise-names

Another form of folklore, though given less attention than prose narratives, is praise-names or titles. Known variously as nsabran by the Akan, kirari among the Hausa and ariki in Yoruba, they are recited and chanted in honor of deities, kings, individual heroes, as well as of animals, places, and inanimate objects.

Proverbs

Proverbs form an important speech device in Africa. The ability to use appropriate, effective proverbs is regarded as a sure indication of maturity and wisdom. Speaking in proverbs is the language pleasing to the elders and the language of court circles. Indeed the idea is best illustrated by an Akan proverb which says that "the wise child is spoken to in proverbs, not in simple language." (Oba nyansafo wobu no be na wonka no asem.)

The range of themes covered by proverbs is as broad as human thought itself. Proverbs tell of truisms, wisdom, ethical and moral values, love and hatred, success and failure, selfishness and selflessness.

The following is a short, random selection of proverbs from Ghana.

Dua kor gye ahum a obu (Fante).
"If one tree is made to stand the storm, it collapses."

Woforo dua pa a na yepia wo (Twi).
"When you climb a good tree, you get a push."

Aboa a onyi dua, Nyame na opra ne ho (Fante).
"God takes care of the back of the animal without a tail."

Wonkoo obi afuo mu a wonfre wo ho kuafo (Twi).
"You do not call yourself the (best) farmer when you haven't seen the other person's farm."

Koto nwo amoma (Fante).
"A crab does not beget a bird."

Obi nnim obi fie asem (Twi).
"One does not know the problems in the other person's home."

Tsir ntsewee a wongyae ne do kyew soa (Fante).
"You continue wearing a hat as long as you have a head."

Abuburo kosua, adee a abeye nsee da (Twi).
"Like the dove's eggs, what is destined to succeed will not fail."

Proverbs pervade all aspects of African life: cloth names and symbols, goldweights in Asante (Ghana), inscriptions on trucks, names of stores and companies, etc.

Style

Equally important as the content matter of African folklore is the delivery style. For the proper realization of the plot, theme and effect, folklore, for stylistic purposes, should be regarded as an art--indeed almost like literary art in preliterate societies. The narrator shows a concern for forms of expression and a linguistic structure which are markedly beyond those of everyday usage. Repetitions are commonly employed as a stylistic and oratorical device. Particularly for folklore forms that are chanted or incanted, including funeral dirges, rhythmic repetition is used to heighten the language. The same can be said of verses in which specific syllables, words, phrases or thematic statements are repeated to achieve emphasis.

The prose narrator similarly employs devices for the effective delivery of his story. At this level a primary concern is sustaining the audience's attention. One device employed for this purpose is for the narrator to withhold identification of an important character until after the general outline of the story is well established and understood. Though in many cases the language used in the characterization of tales is quite simple, figurative expressions and poetic cliches, etc., are often employed to achieve specific effects.

Because folklore is a spoken art, not only the mode of expression of the narrator, but his interaction with the audience is important; thus, audience participation is everywhere an integral part of the narration. The listeners, at the speaker's prompting or on his own initiative, interject exclamations intended to encourage the narration or sustain the audience's interest. Oftentimes, too, listeners respond to direct questions from the speaker at periodic intervals. Songs are also interpolated at regular intervals in the narration.

Conclusion

It is important to emphasize that the instructional function of folklore everywhere in Africa overweighs the pure entertainment value. Moral sanctions are conveyed through folklore. Often the moralizing tales go further to indicate punishments for those who disregard the taboos. The virtues and values the societies commend for emulation are emphasized, and so are the vices to be avoided.

Folklore involving myths and legends is a medium for orally preserving and transmitting the society's early history and its accomplishments. Story-time provides a useful training ground for acquiring and practicing skills of public speech. It also provides an opportunity for children to sharpen their wits and their capacities for retentive memory.

A number of teaching suggestions can be offered for the social studies, literature, etc., class. Many forms of African folklore can be dramatized. They can also be interpreted and compared with American folklore. Culturally, folktales can be used as a channel for studying African societies.

For more information and bibliographical sources see "African Oral Literature in the Secondary School Curriculum," p. 193 ff.

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ETHIOPIAN GAMES

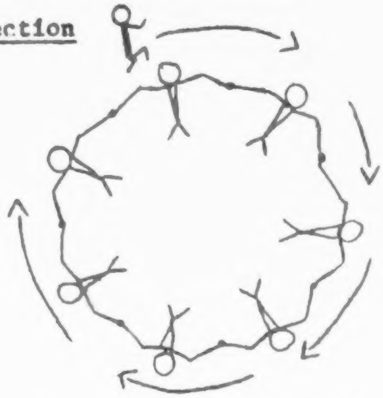
by Wossen Kassaye

Kebeto

Kebeto is usually played outdoors on a grass field. To play the game, there must be at least four children and a belt made out of either plastic, cloth, rubber or leather.

First, the players form a circle by holding hands. Once a circle is formed as shown in Figure 1, everyone sits where he or she has been standing.

Figure 1 -- Standing position and running direction



Next, the first person to pass the belt must be chosen. Either the teacher or the children may select someone. Or someone may be asked to volunteer, or the teacher may select a number and the children may call out numbers until one of them calls out the number which the teacher has chosen.

Before play begins, the children must be instructed to look straight forward. They may not turn their heads to watch what the belt passer is doing. The belt passer neatly rolls the belt, so that it is easy to hold in one hand. He or she then runs around the circle in a clockwise direction, no more than five or six times. The object of the game is to leave the belt on the ground behind one of the players without his or her knowledge, and to run around the circle one time before the person discovers the belt. If the belt passer is successful in doing this, he or she may pick up the belt and gently beat the child behind whom it was dropped once or twice on the back. The child must then get up and chase the belt passer around the circle. The belt passer takes the place in the circle of the child behind whom the belt was dropped. The displaced child becomes the new belt passer and takes the belt from the previous belt passer.

If the child behind whom the belt has been dropped, discovers the belt before the belt passer runs around the circle, he or she picks up the belt and chases the belt passer and tries to beat him or her before the belt passer gets around the circle and occupies his or her place. The displaced child then becomes the belt passer. Play continues until everyone has a chance to be the belt passer, or until the players agree to stop.

Kukulu

Kukulu is similar in some ways to the American game of hide and seek. It is played outdoors with six to fifteen children. If there are around six children, one child must be selected to say kukulu. If more than ten children play, two persons must be selected to say kukulu.

Before play begins, a person (or persons) must be chosen to say kukulu. All the children playing the game will get together and decide on who will say kukulu. Various choices are possible. The teacher can write down a number. The children can call out numbers until one of them selects the number which the teacher has written down. Another possibility is for the teacher to state a large number, sixty, for example and then randomly select a child to begin counting and specify the direction of counting. The child who counts out the number selected by the teacher, is the one who will say kululu.

Before play begins, a place called Mariam must be selected. Mariam may be an elevated place, a pile of children's clothing or a child who does not actively join in the play. Mariam is the place where the child says kukulu and is also home base where the players return during the game.

Play begins when the child chosen to say kukulu, hides his or her eyes by bending over Mariam or putting his or her head in Mariam's lap, if a child is Mariam. The child repeatedly says kukulu while all the other children find hiding places.

While the children are going to their hiding places, they say alnegam, (which means it is not yet daylight). When they have found hiding places, they say nega (which means daylight). When the child who has been saying kukulu hears the other children saying nega, he or she may begin to search for the other children.

The object of the game is for those who have hidden to get to Mariam and touch it without being seen by the child who has been saying kukulu. (An alternative way of playing the game is for those who have hidden to get to Mariam and touch it without the child who has been saying kukulu touching them). The search continues until all of the children have been seen (or touched), or have returned safely to Mariam. The first child who is seen (or touched), will be the next person to say kukulu. To keep the game moving, it is best to set limits to the area in which children may hide, or to set a time limit, such as 15 minutes, on how long the search for the children may continue. The game continues until the children decide to stop.

Awo and Aydelem (Yes and No)

Awo and aydelem is played by Ethiopian children and adults. It requires mental readiness, a little practice and a lot of concentration. The game is played in different ways depending on the age of the players, but in all cases it is important that the players listen carefully. The version of awo and aydelem described here is played by children between the ages of six and twelve.

Before play begins, a questioner must be chosen. One of the methods mentioned for kebeto or kukulu can be used. Also real or artificial fruits, or some other objects which are of interest to the players, must be distributed to all the children. The children sit in a circle.

The game is based on questions and answers. It may be played in two ways. Either aydelem (no) may not be spoken in reply to a question, or awo (yes) may not be spoken in reply to a question. Before play begins, it must be decided which word may not be spoken. It should be mentioned, that gestures for yes and no may be used, but their use should be discouraged.

The object of the game is for the questioner to make the children answer yes or no when he or she asks a question. The questioner goes around the circle asking each child a question in turn. Whenever a child answers yes or no to a question, he or she receives a point. Whoever has the lowest score at the end of play, wins the game.

Some questions which might encourage players to answer yes, are listed below.

Q: John, you have a nice fruit?	A: I have. However, if the player says yes he is automatically disqualified, and is not allowed to resume play until another child makes a similar mistake.
Q: Did I give you those fruits?	A: You did.
Q: Somebody else did?	A: She did.
Q: I wonder if you have seen this type of fruit before. Have you?	A: Yes. The player is disqualified.

As the game continues, the questioner is free to ask questions about topics which are familiar to the players. When a questioner is no longer able to trick the players into answering yes or no, another questioner should be chosen, by whatever method was used at the beginning of the game.

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3/77

I HAVE A DOG

by Momodu So-Kargo[1] and Sahr Thomas Gbamanja[2]

This game is played by the Kono people who live in the southeastern part of Sierra Leone. It is often played by school children during the recreational lesson session, but it may be played at any time. It is customary among Kono children to inform others well in advance of their intention to play I Have a Dog. This means that at least one child will go around to inform others that the game is to be played. Any number of children may play I Have A Dog, but the game is most fun when there are more than twelve children playing.

I Have a Dog is a musical circle game with one player who has the "dog that bites." The "dog that bites" is represented by a white handkerchief or a piece of cloth of any color, which is carried by the player who has the dog. Before the game starts, the player who has the dog must be chosen. This may be done by a coin toss, or any other method of selection familiar to the children.

To start the game, all the players stand in a circle, except for the player who has the dog, who stands outside the circle. The players in the circle sing a song, repeating the lines after the player who has the dog.

I have a dog,
I have a dog,
Let it bite, if it has teeth.
Let it bite, if it has teeth.

While the players are singing this song, they hop clockwise in a circle, while the player who has the dog dances clockwise around the outside of the circle. After the song has been repeated several times, the player who has the dog drops the cloth representing the dog at the feet of a player with whom he wishes to compete. The two players then race around the circle in opposite directions, the player who had the dog going clockwise and the other player going counter clockwise, to see who can arrive first in the empty space in the circle. Whichever player arrives first is the winner. The other player is the loser and must carry the "dog that bites" around the circle as the singing begins again. The game continues in this manner for as long as the children want to play.

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AFRICAN STUDIES PROGRAM UNIVERSITY OF ILLINOIS

POPULAR GAMES FOR AFRICAN CHILDREN

by Gustav O. Twerefoo[1]

The following are Ghanaian versions of games which are played by children in many parts of Africa.

1. Nte-to (Playing with seeds)
   Played by 2 boys
   Materials: 24 round hard nuts
   Play: Each boy has 12 nuts. He arranges his nuts in a row and squats behind them.

```
                 X                         X
                 X                         X
                 X                         X
                 X                         X
                 X                         X
      Player     X              Player     X
        I        X                II       X
                 X                         X
                 X                         X
                 X                         X
                 X                         X
                 X                         X

                NUTS                      NUTS
```

The first player uses one of his nuts as a starting nut. He rolls it toward his opponent's line of nuts and tries to hit one. If he hits a nut, he captures it and continues to play until he misses. When he misses, the second player keeps the nut and then takes his turn.

To win: Play continues until one player has all the nuts or until play stops, in which case the player who has the most nuts wins.

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[1] Gustav Twerefoo did graduate work at the University of Illinois Music School, 1973-74. He teaches at the University of Ghana.

2. Abutu-abutu (Fanta tops)
Played by boys and girls
Number of players: 2
Materials: bottle caps (any number)
To start: The first player throws the tops on the ground.
Play: Each player in turn tries to flip one of the tops with his finger so that it covers another top (by landing on top of it). If the player is successful, he collects the 2 tops. If the player is unsuccessful, the other player takes his turn.
To win: The player who collects the most tops is the winner.

3. Moonshine Baby
Played by boys and girls
Materials: In Ghana the game is played on the beach and shells are used. It could be played on the ground with sticks or it could be played indoors on the floor with chalk.
Play: One person is chosen as "It" and is sent away to hide his eyes. The rest of the group choose a "baby" who must lie face up, full length on the ground. Shells are used to make a silhouette of the "baby". The group sings while this is being done. When the silhouette is complete, the "baby" gets up and brushes himself off. The singing stops and "It" is called. "It" must look at the silhouette and guess which person is the "baby". If "It" guesses the correct person, another person becomes "It". If "It" guesses incorrectly, he is sent away again while another silhouette is drawn.

4. Elephants and Lions
Played by boys and girls
To start: The group chooses 2 leaders who secretly decide which is the "lion" and which is the "elephant".
Play: The two leaders face each other and form an arch with their hands. Accompanied by singing, the other members of the group dance in and out of the arch in a clockwise direction. At the end of the chorus the arch collapses and a player is caught. The player who is caught has to bargain secretly with the "lion" and the "elephant" to decide which he will serve. When the bargaining is completed he is allocated a spot away from the other players, where he awaits his fate. Play continues until all the players have been caught. Then the "lion" and "elephant" claim their servants and there is a tug-of-war. During the tug-of-war the players imitate the sounds of the animals which they represent. The group which wins, claps and rejoices over their victory.

5. Fufu I don't want
Played by boys and girls
To start: A dance ring is formed and one player is chosen as the "searcher" to stand in the middle of the dance ring.
Play: The children forming the dance ring move to the rhythmic chant of:
Searcher: Fufu I don't want
Circle: don't want
Searcher: Rice I don't want
Circle: don't want
Searcher: Na beat you go beat me, na beat you go beat me. We all go do am one*.
At the end of this line the "searcher" tries to break out of the circle. If he fails after several tries, he must go back to the center of the circle and begin the chant again. If he succeeds in breaking out of the circle, all the other players chase him until he is caught. Another player is then chosen to be "searcher".

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*This line is pidgin English

6. Ampe

Played by girls

To start: The girls form a semi-circle and one player is chosen as "It".

Play: This is a musical game. Any rhythmic African music may be used. When the music begins, "It" stands in front of the first player; they clap their hands, then jump up and down, then put one foot forward on the ground. If the player puts the same foot forward as "It", "It" goes to the next player and repeats the same procedure. If the player puts a different foot forward from "It", then "It" must repeat the procedure with the same player. If "It" repeats the procedure 3 times with the same person, who each time puts forward a different foot from "It", "It" must go to the end of the line, and the other player takes her place.

To win: A girl who can proceed through the whole semi-circle is praised. At the end of her play, she gets to stand at the head of the semi-circle.

7. Skipping rope

Played by girls

Play: Ten objects (stones or other items easy to pick up) are arranged on the ground. The girl must pick up the objects as she skips rope.

To win: The first girl to pick up all 10 objects in one sequence of skipping is the winner.

AFRICAN STUDIES PROGRAM UNIVERSITY OF ILLINOIS

SINGING GAMES FROM GHANA

Compiled and Edited
by
Simeon Asiama*

No. 1 - AMMESEE

No. 2 - KYE KYE KULE

No. 3 - O DON (Passing Stones)

No. 4 - OLU (Jumping Rope and Dancing)

No. 5 - PEMPRAA/NTININTINI ("Musical Legs")

No. 6 - SANSA KROMA

While these are basically children's games (K-6 level), some of them, at least, can be enjoyed by older students or even adults. All of the song games come from the Twi-speaking Akan people (part of the Asante group), who make up about half the population of Ghana (approximately five million people) and are also found in the Ivory Coast.

For each song a pronunciation guide and rough translation of the Twi words has been given. Note, however, that in some cases--especially No. 2--there are "words" with no particular meaning. Except for "Ammesee" (No. 1) and "Olu" (4)--where the voice part divides, optionally, for a few measures--all the songs are one-part. The song and/or game leader can be either the teacher (to start it off) or a child. While each game involves prescribed musical, rhythmic and physical skills, there are also numerous opportunities for improvisation, which should be encouraged after the children have learned the basics.

Suggestions for Teaching

1. Using an African map and some pictures, if possible, make a brief introduction about the Ghanaian people associated with these games. (See other resources in the Curriculum Materials collection)

2. Play a record of African music, preferably from Ghana, and even better, a record of Ghana singing games, such as Ghana Children's Songs and Games (Folkways 7853). See our "Listening to African Music.." for other suggestions.

3. For each game:

   a) Read and explain the words of the song.
   b) Pronounce the words.
   c) Speak the words in the rhythm of the song, accenting strong beats.
   d) Sing the words.
   e) Demonstrate the actions for the song.
   f) Put music and action together.

4. Other suggestions: Add rhythm instruments (bells, shakers, drums); add new actions, sounds.

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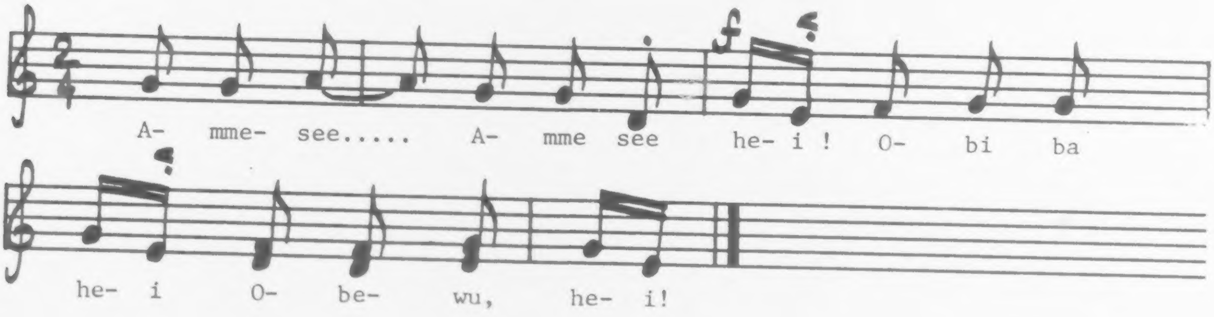
AMMESEE

The children form a ring, each holding the other's hand. The leader stands in the center. As the game begins, the children sing "Ammesee" (below) and move either to left or right, stamping on the ground on every strong beat of the music. The children sing after the leader and imitate whatever movement he/she makes. On the word, "hei!" the leader changes to a different movement, to be imitated by the other children, e.g., throw the right foot behind as if to kick someone else, or bend down, etc.

Words:	Pronunciation:	Meaning:
Ammesee	Ahmehsay	We say
Hei!	Heh-ee	Take caution
Obi ba	Obee bah	Someone's child
Hei!	Heh-ee	Take caution
Obewu	Ohbehwoo	He is going to die.

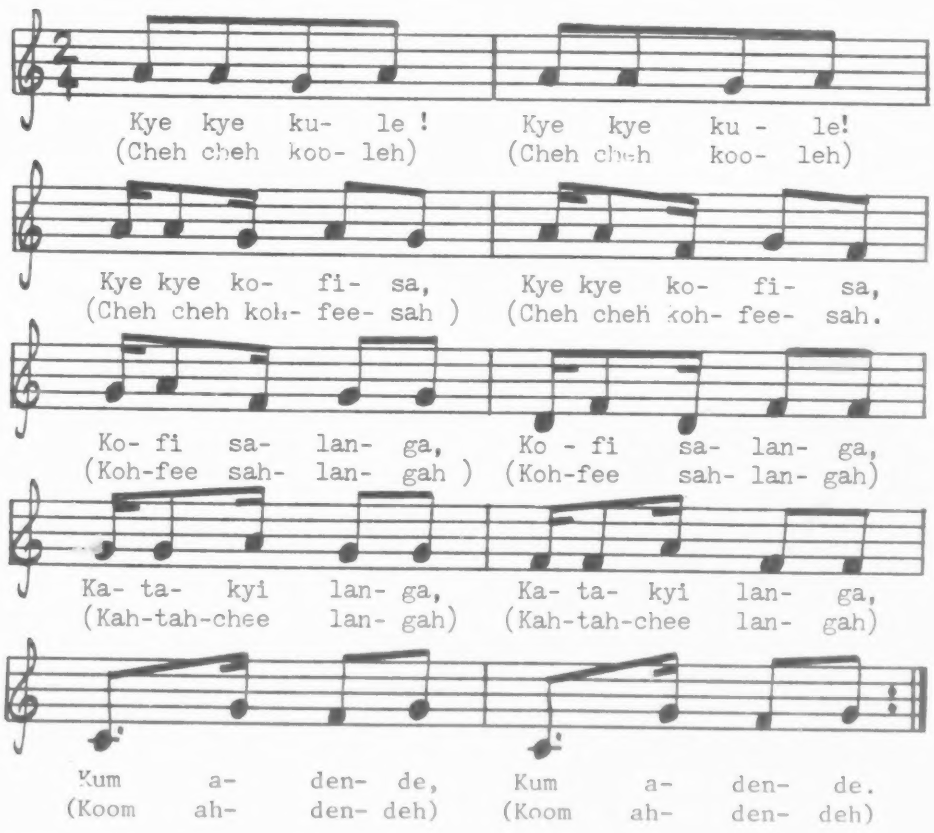


KYE KYE KULE (Cheh cheh koo-leh)

Instructions for Playing:

As the leader (the teacher or a student) sings each phrase of the song he/she starts with the basic actions (ie., sways body left to right, touches waist, pats knee, touches ankle) but may also introduce any other movements, e.g., sways, jumps on right leg, jumps on left leg, throws out arms, etc.. The rest of the students immediately repeat the phrase and imitate the leader's action. When the song ends the leader gives a loud rooster crow, "Ko kro koo!" (This is the African alarm clock). After each crow the rest of the children respond by counting from "one" to "ten" (or a lower number) either in English or in Twi, a language of Ghana. Once "ten" or "edu" is reached, everyone runs, with the leader in hot pursuit. The child caught by the leader becomes the new leader.
Alternate version: At "ten" or "edu" everyone drops to the floor. The last one down is the new leader.
(Note: Except for the numbers, the words of the song have no particular meaning.)

Leader Sings — Group Sings — Suggested Action


Kye kye ku- le ! Kye kye ku - le!
(Cheh cheh koo- leh) (Cheh cheh koo- leh)
Kye kye ko- fi- sa, Kye kye ko- fi- sa,
(Cheh cheh koh- fee- sah) (Cheh cheh koh- fee- sah.
Ko- fi sa- lan- ga, Ko - fi sa- lan- ga,
(Koh-fee sah- lan- gah) (Koh-fee sah- lan- gah)
Ka- ta- kyi lan- ga, Ka- ta- kyi lan- ga,
(Kah-tah-chee lan- gah) (Kah-tah-chee lan- gah)
Kum a- den- de, Kum a- den- de.
(Koom ah- den- deh) (Koom ah- den- deh)

Sway body (left to right)

Sway body (right to left)

Touches waist

Pats knee

Touches ankle.

Leader:	Group: Eng.	Twi	Leader:	Group: Eng.	Twi
Ko kro koo	One	Baako	Ko kro koo	Six	Nsia
Ko kro koo	Two	Mmienu	Ko kro koo	Seven	Nson
Ko kro koo	Three	Mmiensa	Ko kro koo	Eight	Nwotwe
Ko kro koo	Four	Anan	Ko kro koo	Nine	Nkoron
Ko kro koo	Five	Anum	Ko kro koo	Ten	Edu

O DON

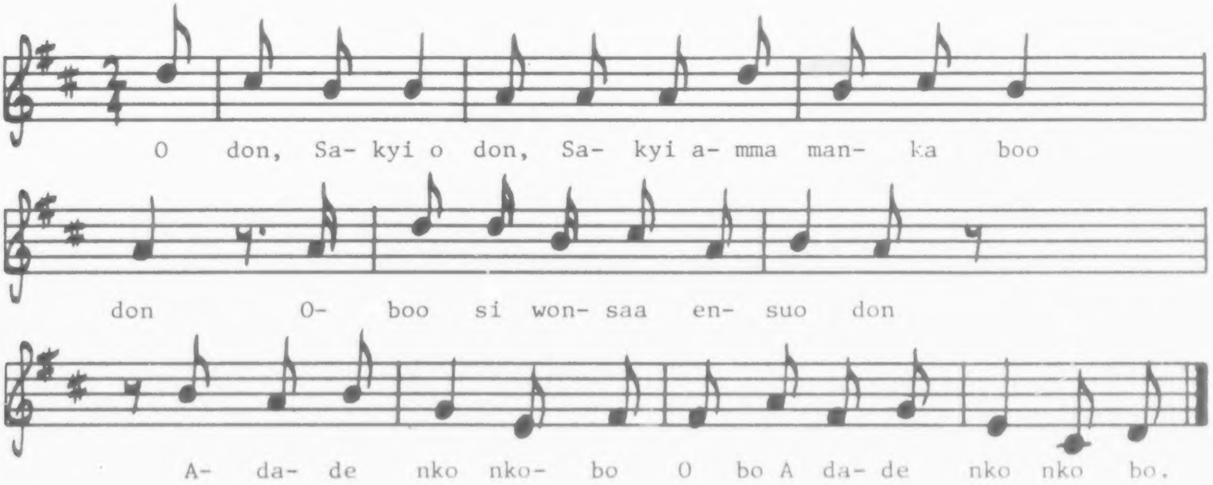
(Passing Stones)

Children sit in a circle, each one holding in his/her right hand a piece of stone (or block). The stones (blocks) should all be of approximately the same size, heavy enough to make a loud noise as they are placed on the ground. When all the players put down their stones in rhythm to the song only one "thump" should be heard. Any other sound indicates someone who is out of rhythm.

Singing the song, "O Don" (below), each child passes on the stone in his right hand to the child on his right, leaving it on the ground but near enough for the other child to pick it up and carry it to the next child on his/her right. As the game is played, the right arm is continually in motion. It swings rhythmically to the right to place the stone in position to be picked up. Then it swings back to the left to pick up the stone placed in front of him from the left. The stone is placed down with a loud thump. The child that is out of rhythm and collects two or more stones in front of him is eliminated from the game, moving away from the circle and joining in only on the singing. His stone is placed in the center and the game continues. The winner is declared by process of elimination.

Variations: This game can be varied by speeding up or slowing down the song, changing the direction of the passing (e.g., from left to right, the change called out by a leader or teacher), or even using another song.

Words:	Pronunciation:	Meaning:
O don, Sakyi o, don	Oh don, Sahchee Oh don	Oh, Sakyi, oh!
Sakyi amma manka boo, don	Sahchee ahmah manka boh don	Sakyi did not allow me to take a stone
Oboo si wonsaa ensuo, don	Ohboh see wonsah enswoh don	If you are hit by a stone do not cry.
Adade, nko nkobo	Ahdahde, nkoh nkobo	Stone, do not hit anyone
Obo Adade, nko nkobo	Ohboh Ahdahde, nkoh nkobo	Stone (like iron) do not hit anyone.


O don, Sa- kyi o don, Sa- kyi a- mma man- ka boo
don O- boo si won- saa en- suo don
A- da- de nko nko- bo O bo A da- de nko nko bo.

OLU

(Jumping Rope and Dancing)

This game, a favorite of girls in Ghana, can be played by any number of children, girls and/or boys. Each verse of the song, "Olu" (see next page), accompanies certain actions.

Verse 1:

"D'en ne ye de te se olu?"
"What is more fun than jumping rope?"

While the children sing the first verse of "Olu", beginning with the above lines, a few of them jump rope to the rhythm of the song.

Verse 2:

"D'en n'e ye de te se asa?"
"What is more fun than dancing?"

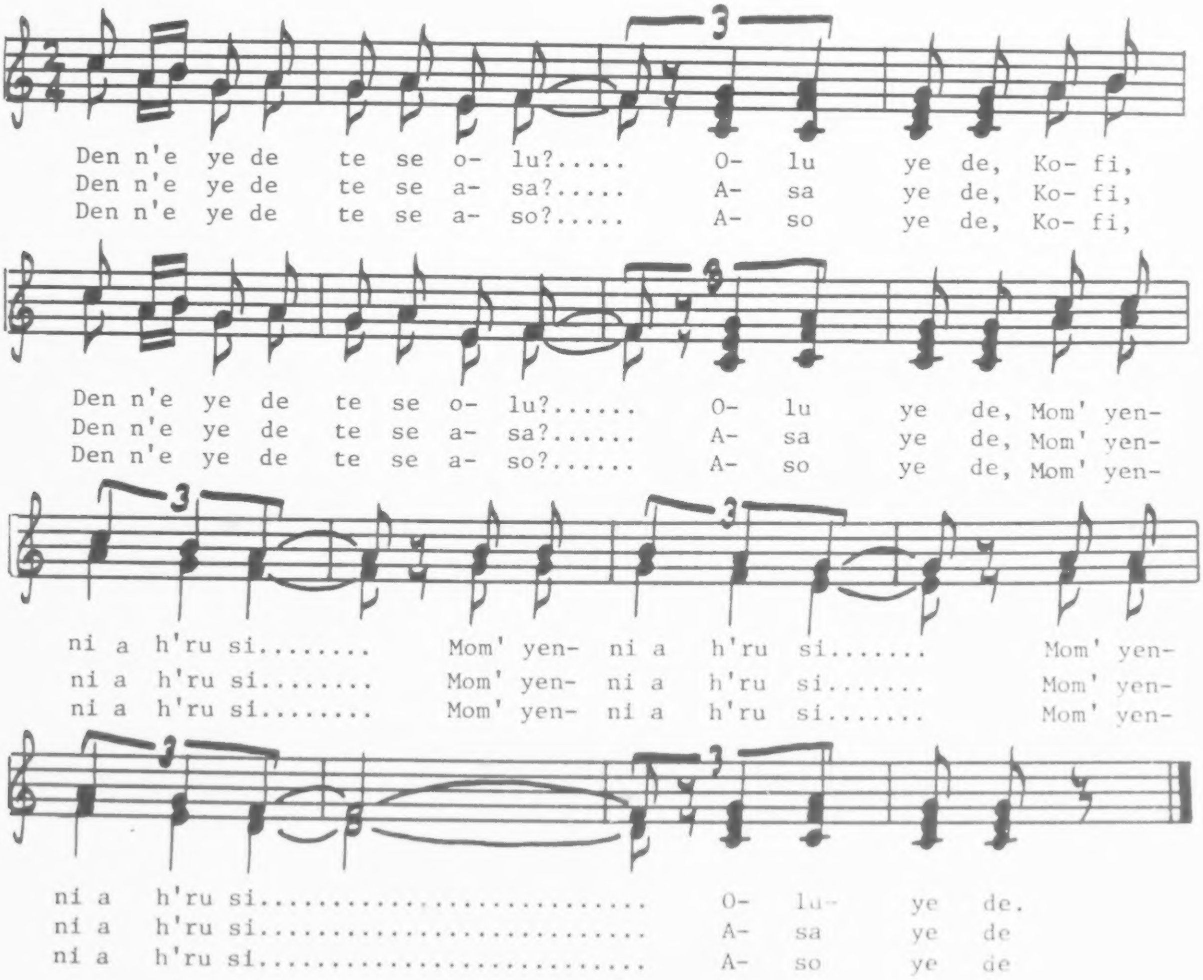
During the singing of this verse some or all of the children dance in their own way, with no particular pattern, to the rhythm of the song.

Verse 3:

"D'en ne ye de te se aso?"
"What is more fun than aso?"

This time the children do the "Aso" dance, which involves the rhythmic movement of the whole body and dancing in a circle. One child dancing in the middle of the ring throws herself backwards or sideways to any section of the ring, and the singers--clapping and singing--support her and throw her up again so that she does not fall. When she has danced for a while she joins the circle and another girl takes her place in the circle.

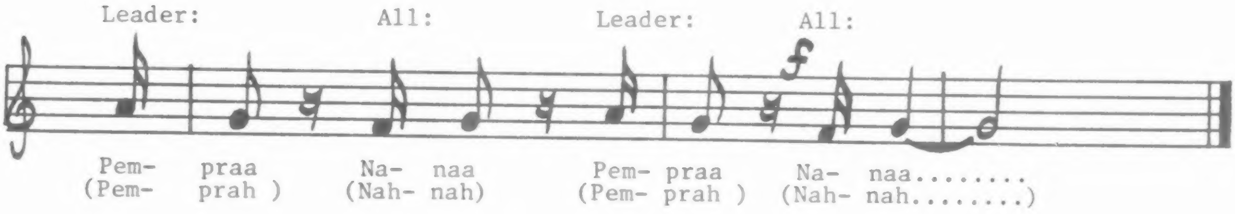
Words:	Pronunciation:	Meaning:
1. 2x (Den n'eye de te se olu?	Deng neh yeh deh teh seh oloo	What is more fun than jumping rope?
(Olu ye de, Kofi	Oloo yeh deh, Kofee	Jumping rope is fun, Kofi,
3x(Mom'yenni ah'rusi	Mom yehnee deh ahroosee	Let us all rejoice
Olu ye de.	oloo yeh deh	Jumping rope is fun.
2. 2x (Den n'eye de te se asa?	Deng neh yeh deh teh seh ahsah	What is more fun than dancing?
(Asa de ye, Kofi	Ahsah deh yeh, Kofee	Dancing is fun, Kofi,
3x(Mom'yenni ah'rusi	Momyehnee ahroosee	Let us all rejoice
Asa ye de.	Ahsah yeh deh	Dancing is fun.
3. 2x (Den n'eye de te se aso?	Deng neh yeh deh teh seh ahso	What is more fun than aso?
(Aso ye de	Ahso yeh deh	Aso is fun
3x(Mom'yenni ah'rusi	Momyehnee ahroosee	Let us all rejoice
Aso ye de.	Ahso yeh deh	Aso is fun.


Den n'e ye de te se o- lu?..... O- lu ye de, Ko- fi,
Den n'e ye de te se a- sa?..... A- sa ye de, Ko- fi,
Den n'e ye de te se a- so?..... A- so ye de, Ko- fi,
Den n'e ye de te se o- lu?...... O- lu ye de, Mom' yen-
Den n'e ye de te se a- sa?...... A- sa ye de, Mom' yen-
Den n'e ye de te se a- so?...... A- so ye de, Mom' yen-
ni a h'ru si........ Mom' yen- ni a h'ru si....... Mom' yen-
ni a h'ru si........ Mom' yen- ni a h'ru si....... Mom' yen-
ni a h'ru si........ Mom' yen- ni a h'ru si....... Mom' yen-
ni a h'ru si........................... O- lu- ye de.
ni a h'ru si........................... A- sa ye de
ni a h'ru si........................... A- so ye de

PEMPRAA/NTININTINI

("Musical Legs" Game)

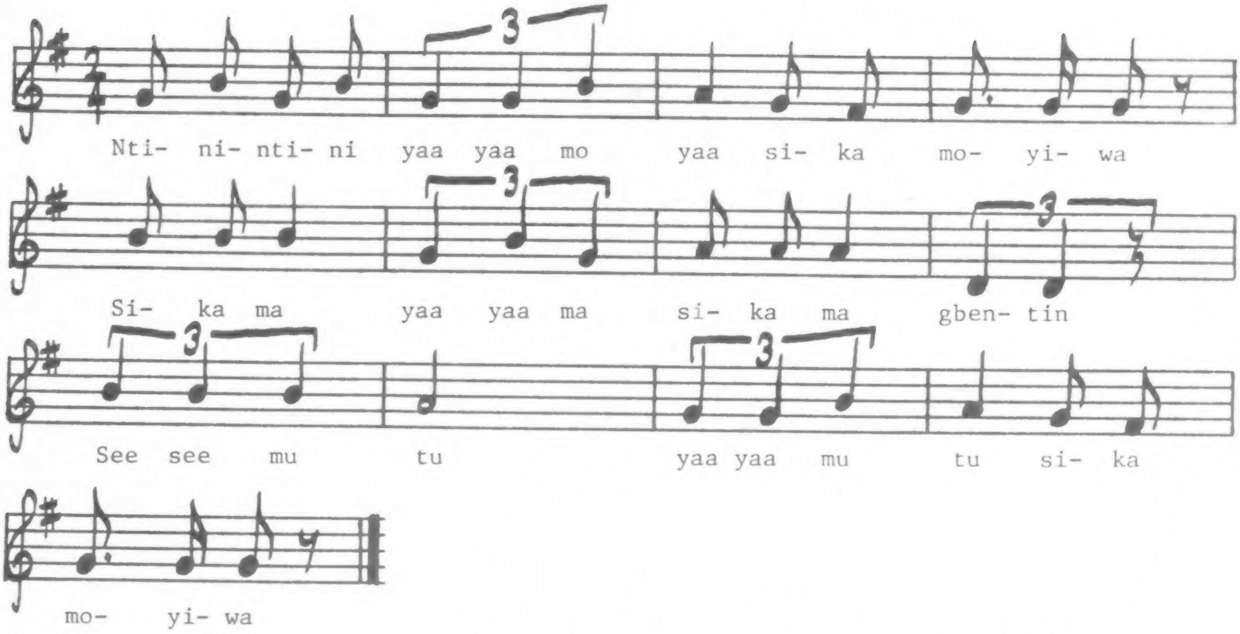
1. A group of about six or seven children (at a time) sit in a straight line, close together, with their legs outstretched on the ground. The leader, squatting in front of them, calls out "Pempraa" while he/she strums (like a guitar) the outstretched legs from left to right. The seated children respond, "Nanaa". The leader shouts "Pempraa" a second time while he/she strums the legs from right to left, sustaining the last note until every leg has been covered. The children respond again with "Nanaa". "Pempraa", pronounced "pem-prah", is the sound of the strumming. "Nanaa" (nah-nah) means "Yes, grandmother/grandfather".



2. The children and the leader (or the leader alone) then start to sing the song Ntinintini (below) while the leader touches every leg in succession on each beat. The leg that is touched on the last beat of the song scores a point and is removed (drawn back). When both legs of a child are removed he/she is a winner and leaves the group, standing to watch. In the song "sika" (seekah) means "money". The other words (in Twi) have no particular meaning:

Twi words	Pronounced
Ntinintini yaa yaa mo	Nteeneenteenee yah yah moh
Yaa sika moyiwa	Yah seekah mohyeewah
Sika ma yaa yaa ma	Seekah mah yah yah mah
Sika ma gbentin	Seekah mah gbentin
See see mutu	Say Say moo too
Yaa yaa mu tu sika	Yah yah moo too seekah
Moyiwa	Mohyeewah

(See next page for music)


Nti- ni- nti- ni yaa yaa mo yaa si- ka mo- yi- wa
Si- ka ma yaa yaa ma si- ka ma gben- tin
See see mu tu yaa yaa mu tu si- ka
mo- yi- wa

Each time a leg is removed, the leader starts again with "Pempraa" and begins touching the legs, starting from where the last leg was removed, while the children sing back, "Nanaa". Again when all the legs have been covered, as in step 1, the leader and/or children start the second song, Ntinintini (above). Other winners join the first one. The song with action is repeated; the last child to have one leg or both legs on the ground is the loser.

3. The loser stands about five yards away in front of the others, who are all standing in a straight line. They sing Ntinintini again and hop forward, in rhythm to the music, on one leg, to an appointed spot. If the child in front (the loser) is able to get to the spot before any of the winners touch him/her, he/she becomes the next leader. But if he is touched by any member from the group before reaching the spot, the person who touched him is the next leader. (It is important that each child hops on only one foot throughout. In certain circumstances a child may be allowed to change his foot only once. Such an allowance is made when a child is too young to hop on only one foot for such a distance).

SANSA KROMA

This song imitates the motions of a hawk flying in the air and the terror caused to "little chickens" he swoops down to catch. The question in the song (see words below), "Is your mother dead?", could possibly imply that if the hawk's mother is "dead" he has to fend for himself--i.e., find his own food (the chickens).

Actions with the Song

The children form a single file. A leader is appointed. They start to sing "Sansa Kroma" and run after their leader, imitating the different actions or movements of the hawk which he demonstrates, for example:

Flying at low speed

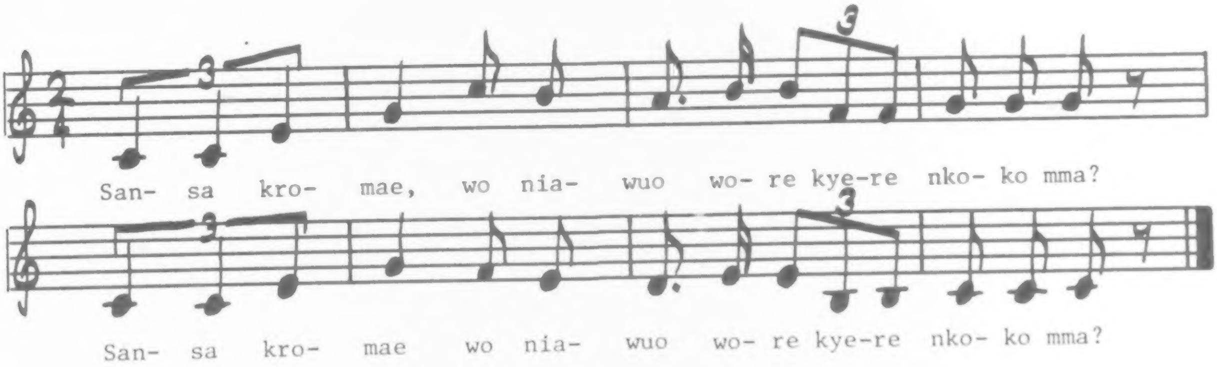
Arms at the sides

Arms stretched and running at great speed

Arms turning sideways as the hawk does with its wings, etc.

The leader may suddenly turn around and run after the other children to catch one of them. The child who is caught becomes the next leader.

Words	Pronunciation	Meaning
Sansa kroma͡e	Sahnsah krohmah-eh	The hawk is flying
Wo niawuo	Woh nyawoo-oh	Is your mother dead?
Worekyere nkoko mma?	Worehchereh nkoko mah	Are you catching little chickens?


San- sa kro- mae, wo nia- wuo wo- re kye-re nko- ko mma?
San- sa kro- mae wo nia- wuo wo- re kye-re nko- ko mma?

11/82

AFRICAN STUDIES PROGRAM UNIVERSITY OF ILLINOIS

SPORTS IN AFRICA

Victor Teye

For the first time since 1972 Africa was fairly well represented at the summer 1984 Olympics in Los Angeles, sharing the headlines for a number of outstanding performances. One of the three gold medal winners from Africa was a young woman, Nawal el Moutawakel of Morocco. A young woman from the opposite end of the continent, Zola Budd of South Africa, drew a different kind of publicity, raising the issue of South Africa's discriminatory racial policies which have barred that country's participation in the Olympics since 1964. Budd's ill-fated attempt to bypass the ban by competing under the British flag not only back-fired on her personally but also prompted the International Amateur Athletic Federation (IAAF) to pass a resolution requiring IAAF approval of any athlete's competing under a flag of a country other than his/her own. It was New Zealand's rugby team tour of South Africa, in direct violation of the 1964 international ban, which caused most African countries to boycott the 1967 Olympics in Montreal; the same issue kept Burkina Faso (former Upper Volta) from Los Angeles in 1984. Africans have also been on different sides of other political issues in the Olympics; for example, several countries supported the U. S. boycott of the 1980 Moscow games, while in 1984 Angola and Ethiopia joined the Soviet boycott.

Yet politics is but one of many factors affecting the state of sports in Africa today, nationally and internationally. Strongly influential also are cultural traditions, outside contacts, economic conditions and national development policies. Within the continent most sports events--especially soccer, track and field, and boxing--remain at the amateur level. Outside, however, names like Kip Keino, Cornelius Boza Edwards, Mamo Wolde, have become increasingly familiar to sports fans as more and more African athletes participate in the highly competitive and commercialized international events. Besides Morocco's El Moutawakel, new names emerging at the recent Olympics were Kenya's Korir, Ivory Coast's Tiacoh, Egypt's Rashwan. There are also Africans in starring roles on U.S. teams, such as Akeem Olajuwon, the Nigerian basketball player with the Houston Cougars.

Except for some of the physical skills, involved, the sports in which Africans compete internationally have little relationship to their traditional sports, still very much alive in both urban and rural Africa. These, too, are competitive but are deeply rooted in culture and history. For example, the people of the Winniba area in the coastal region of Ghana have a very competitive sport held once a year during the three-century-old harvest festival of "Odwira." Two "Asafo" groups set out with the objective of catching a live deer in the forest in the shortest possible time. In Gambia and Senegal an ancient form of wrestling still survives, as does the unique "bracelet" fighting among the Nuba of Sudan, canoe racing in coastal regions and other kinds of traditional athletic contests all over the continent. In addition to ritualistic practices associated with these, the contestants usually have their "fans" who cheer them on in songs, praise poetry and dance.

The colonial administrations paid little attention to traditional sports, introducing into the schools such European sports as cricket, "rounders" (a form of baseball), soccer and various forms of calisthenics. Games requiring expensive special equipment, like tennis, were played mostly by the foreigners.

Economic and political features of African sports are largely post-independence developments, but some earlier events served to focus world attention on Africa's potential in the field of athletics. For example, Abebe Bikila's gold medal victory in the 1960 and 1964 Olympic marathon race came during the key period of political decolonization. Prior to this, a few African countries, particularly those in North Africa, had participated in the Olympic games: Egypt took part in the games as early as 1912. The first representation of Sub-Saharan countries was by Nigeria and Ghana at the Helsinki games in 1952. By 1964 almost all independent African countries were participating in the Olympic games. Indeed, thirteen new African countries put in their first appearance at those games in Rome in 1964. The surge in African participation helped to establish the identity of the new nations and led to the restructuring of intra-African sports. Prior to independence, organized sports were mainly between the colonies of a particular European power; for example, French colonies participated in the Jeux Africains. In 1963, for the first time, athletes from English and French-speaking countries competed against each other in the Dakar Friendship Games in Senegal. The success of these games provided the impetus for the creation of the All-Africa Games, which were first held in Brazzaville and are now held every four years.

Africa's participation in track and field has increased to include such events as the Commonwealth Games, World University Games and regional invitational games in Europe and Asia. This has produced several athletes who have not only held world records, but have also dominated a number of events for several years, particularly the long and middle distance events. Notable among them are Kip Keino, Ben Jipcho and Henry Rono of Kenya; Mamo Wolde and Miruta Yifter of Ethiopia; and Filbert Bayi of Tanzania. Britain's sportsman of the year for 1982 was veteran decathlon Daley Thompson, a resident of Nigeria, while Africa's sportsman of the same year was Mohammed Kedir who holds the world cross country championship from the 1982 competition in Madrid. Six of the medals won by Africans at the 1984 Olympics were in track and field. For example, Morocco's El Moutawakel won her gold in the 4000 meter hurdle and her teammate, Said Aouita, came in first on the 5,000 meter race. Nigeria's team won a bronze for the 4 by 400 meters. At earlier international competitions, such as the 1982 Commonwealth Games in Australia, African women track athletes have been outstanding, among them such names as: Elizabeth Mokogwu, Maria Usifo, Tuto Ogunde and Ruyina Ubah of Nigeria; Grace Armah, Mercy Addy, Georgina Aiddo and Mary Afriyie from Ghana.

The most popular sport in Africa by far is soccer, often referred to as "football." It has the largest number of participants and spectators and provides the population with the main form of recreational sport. Unlike the track events which are dominated by the high altitude countries of Ethiopia, Kenya and Tanzania, soccer has evenly matched national teams. It is therefore highly competitive, and has created several national idols and teams which have performed very well at the world cup competitions: for example, the Algerian and Cameroonian teams' outstanding achievements in the 1982 world cup series in Spain. Algeria defeated the highly rated 1974 world champion team of West Germany, while the Cameroonians won all their matches. The sparkling performance of Cameroonian goalkeeper Thomas N'Kono led to his signing a three-year contract with the first division Spanish club Rio Espanol, and another player, Gregoire M'Bido, signed up with a French first division team, Bastia.

Hockey, swimming and cricket have potential in some areas. In the 1983 Prudential World Cricket cup championship Zimbabwe entered the series as 1000-1 outsiders but easily beat the top ranked Australian team.

Boxing is a very successfully developed amateur sport. At the Commonwealth Games between 1970 and 1978, Africa won 17 out of the total 33 gold medals. African boxers at the 1984 Olympics won one silver and five bronze medals. In the area of professional boxing, world titles have been held by Hogan "Kid" Bassey and Dick Tiger of Nigeria in the late 1950's. The most recent world title held by an African boxer was the World Boxing Council (WBC) featherweight title by David Kotei of Ghana from 1975 to 1977. Current aspirants for world titles include Cornelius Boza-Edwards and John Mugabi of Uganda, and Nelson Azumah from Ghana.

Regional, national and continental organizations have been a key factor in the development of African sports. These include the African Football Confederation, formed in 1957; the Supreme Council for Sports in Africa (SCSA, 1965); the Federation of African University Sports (1971); the African Amateur Boxing Association (1972) and the African Boxing Union (1973). The organizations have contributed significantly to African sports, especially in raising sports standards to international levels and in providing training for coaches, trainers and other support staff.

The main impediment to maximizing the sports potential in Africa has been the deteriorating economic conditions. First, it is becoming increasingly difficult to fund purchase of new equipment as well as maintenance of existing facilities. Second, participating in regional and international events has become a heavy economic burden for several countries: they either send a small contingent to participate in a few selected fields or completely abstain from such games. Third, it is becoming more and more difficult to find countries willing to host regional sports events because of the cost of providing the necessary infrastructure, facilities, goods and services to a very large group of athletes at the same time. A case in point is the 1986 All Africa Games in Kenya, which are in serious jeopardy. A new national sports complex which Kenya will have to provide for these games was originally estimated to cost about 600 million Kenya shillings ($60 million) but the figure has now more than doubled to 1,250 million Ksh ($125 million).

Economic conditions have also affected individual African athletes. Several have had to migrate to Europe and North America where they have established their presence on the national sports scene. Well known among these athletes are: in the field of tennis, Yannick Noah of Cameroon, who is the current French open tennis champion, and Nduka "Duke" Odizor of Nigeria, who made it to the 1983 Wimbledon championships. There are others in the sports of boxing, such as Cornelius Boza-Edwards and John Mugabi, both of Uganda but living in Europe. Also in basketball, as previously mentioned, is Nigeria's Akeem Olajuwon who plays with the Houston Cougars.

As also previously mentioned, African sports have become intricately interwoven with politics, especially as they relate to the racist policies of South Africa. The system of "apartheid" (Afrikaans for "separateness") dictated by the white minority government separates the population into four legally distinct groups: white, coloured (mixed race), Asian and African (black). The African group, 72% of the population, is further divided into separate ethnic groups which have virtually no rights except in government designated "homelands." South African laws which prohibit mixing of races in schools, churches and public assemblies have kept black athletes from participating in national and international competitions and have also restricted spectator attendance by Africans at sports events. Because of world condemnation of apartheid, the South African government has recently made token relaxation of some rules--e.g., allowing a "coloured" player on an all-white rugby team competing abroad--but has in other ways increased segregation. Only 17 of 300 city parks in Pretoria are open to blacks. SCSA's (Supreme Council of Sports in South Africa) long fight for the exclusion of South Africa from international sporting events as well as from world sports organizations was finally successful in 1970 when South Africa was expelled from the International Olympics Committee (IOC). The SCSA has also persisted in its efforts against such countries as New Zealand which maintain sporting ties with South Africa. This resulted in the boycott of the 1976 Montreal Olympic games by 22 African countries. More recently, organizations within the U.S., such as the American Coordinating Committee on Equality in Sports and Society (ACCESS) and Artists and Athletes Against Apartheid (co-chaired by Arthus Ashe and Harry Belafonte) have organized educational campaigns and boycotts. The latter group of 65 athletes and entertainers have pledged "not to perform in South Africa until apartheid is fully dismantled." On the other side are some big names in sports and entertainment world who have been lured to South Africa by large offers from South Africans trying to improve their public image. South African lobbyists reportedly paid $90,000 to $120,000 per player to a West Indian cricket team recently to persuade them to tour the country.

Aside from the political aspects, African sports--including the traditional competitions which have been integral to community life over several generations--are highly diversified but within the continent are organized at the amateur non-commercial level. The fact that many athletes go outside Africa to pursue professional careers tends to drain the various sports of their most valuable athletes. But whether they are playing at home or abroad, few Africans are able to forget the country or continent they represent. For, in the words of a recent article in New African magazine: "Sports is an extension of politics, an arena where nations defend their honor. Like soldiers, sportsmen compete under the banner of a nation, and, directly or indirectly, represent it."

ADDITIONAL RESOURCES:

American Coordinating Committee on Equality in Sports and Society (ACCESS) P.O. Box 518, New York, N.Y. 10025 (212) 962-1210. Newsletters and action bulletins on apartheid in sports.

Analyzing the Press: The Olympics in African Newspapers by Larry Becker, Stanford Program on International and Cross-Cultural Education (SPICE), Lou Henry Hoover Building, Rm. 200 Stanford University, Stanford, CA 94305-2319. Unit for secondary schools using Liberian, Nigerian, Tanzanian and Kenyan newspaper articles on the 1984 Olympics.

AFRICAN STUDIES PROGRAM UNIVERSITY OF ILLINOIS

AFRICA IN FRENCH:
A SAMPLE LISTING OF RESOURCES FOR FRENCH-SPEAKING AFRICAN COUNTRIES

All Levels

Prepared by Severine Arlebosse

Code:

e - elementary school interest
s - secondary school/1st year college interest
a - adult/teacher

1 - easy reading level (within 1st or 2nd year of French study)
2 - average reading level (after 2nd year French study)
3 - advanced reading level

E - English translation available (see English bibliography)
il - illustrated (black and white unless otherwise indicated)
g - glossary and/or English notes included
* - available from African Studies Program (see page 7)

The country or area of Africa dealt with is indicated in parentheses at the right of each title

Suggestions on how to order are given on last page.

REFERENCE BOOKS

a	Herdeck, Donald E. African Authors, Vol. 1, 1300-1973. Washington, D.C. Black Orpheus Press, 1973. Biographical sketches, including major works and critical sources for 594 authors. Also lists authors by country of origin, sex, languages employed, categories of writing, gives information on anthologies, journals, publishers.	(Africa)
a 3 E	Kesteloot, Lilyan. Les écrivains noirs de langue francaise; naissance d'une litterature. Bruxelles: Institut de Sociologie, ULB, 1965. Incomplete, but a good book to start with, mostly on the history of negritude.	(Francophone Africa)
s/a 2/3	Kesteloot, Lilyan. Anthologie nègre-Africaine. Verviers: Ed. Marabout, 1976. Useful book covering black writers of English and French language. Survey from the black movement in U.S.A. to the post-1960 literature in Africa.	(Africa/America)
a	Owomoyela, Oyekan. African Literatures: An Introduction. Los Angeles: Crossroads Press/African Studies Association, 1979. A good beginning on origin and overall view of African literature in English and French.	(Africa)
a 2/3	Rombaut, Marc. La poésie nègre-Africaine d'expression francaise. Paris: Seghers, 1960. Poetry before 1960. Interesting introduction and bibliography.	(Francophone Africa)

a	Waters, Harold A. Black Theater in French: A Guide. Sherbrooke (Quebec): Ed. Naaman, 1978. An excellent introduction explaining the development of theatre. Classification in alphabetical order of authors, plays, land of birth of authors, order of publication. The summary/analysis he gives of each play is very good.	(Africa/ Caribbean)
a	Zell, Hans and Helene Silver, A New Reader's Guide to African Literature, 2nd Edition, London: Heinemann, 1983. A section on writings in English, one on writing in French and in English translation, biographies of major authors.	(Africa)

HISTORY

e 1/2 il	Clair, Andree. Le Fabuleux Empire du Mali. Paris Présence Africaine. Short color-illustrated children's history book on the ancient West African empire, with comparative charts.	(Mali-ancient empire)
s 1/2 il E	Niane, Djibril Tamsir. Soundjata ou l'epopée Mandingue. Paris: Presence Africaine 1960. Story of Sundiata the disdained crippled boy who rose to be founder of the ancient Mali empire. Niane, a Guinean, presents the legend as he heard it from a modern griot. It gives details on life in this West African empire in the 13th century.	(Mali-ancient empire)
m 1/2 il	Sekene Mody Cissoko. Histoire de l'Afrique occidentale, moyen-âge et temps modernes. Paris: Presence Africaine, junior history of West Africa, medieval to modern (1850) times, with maps, study questions.	(West Africa)
e 1/2 il	Sekene Mody Cissoko, Tamsir Ousmane. Histoire du Senégal 1^{e} année. Dakar: Les nouvelles éditions africaines. 1977. Elementary history of Senegal.	(Senegal)
s 2/3	Iba der Thiam, Madiou Ndiaye. Histoire du Senégal et de l'Afrique, cours moyen. Dakar: Les nouvelles éditions africaines...history of Senegal and the African continent.	(Senegal/ Africa)

ANTHOLOGIES/READERS

a 1/2 g	Cazziol, Roger J. Les Kone. New York: Cambridge U. Press, 1972. Reader for African students starting French study, with vocabulary, exercises.	(Africa)
s 2 g	Dadie, Bernard B. Légendes et Poèmes. Paris: Ed Seghers, 1967. Collection of traditional stories, poems, and a novel, Climbie.	(Ivory Coast)
s 2 g	Harris, Rodney E. et al. Palabres, Contes et poèmes de l'Afrique noire et des Antilles. Glenview, IL: Scott, Foresman and Co., 1973. Collection of tales and poems designed for use as early as third semester of college French or high school equivalent; has questions on the text in French, at two levels of difficulty.	(Africa/ Antilles)
2/3	Memmi, Albert. Anthologie des écrivains Maghrebins d'expressions francaises. Paris: Presence Africaine, 1965. Collection of writings in French by North Africans.	(North Africa)

s 2 g il Mortimer, Mildred. *Contes africains*. Newton: Houghton Mifflin, 1972. Good for beginners: short stories by different authors with comprehension questions at the end of the texts. (Africa)

s/a 2/3 *Littérature africaine*. Paris: Fernand Nathan. Series of small booklets (at least 10, each around 60 pages) with excerpts from major African writers, with comments, student exercises, bibliographies. Very useful for introducing African writers such as Bernard Dadie, Birago Diop, Camara Laye, Cheikh Hamidou Kane, Mongo Beti. (Africa Francophone)

s/a 2/3 *Pages africaines*. Paris: Librairie Hatier. Series of small readers, similar to Litterature Africaine (above) with excerpts from African writers. Good sampler introduction. (Francophone Africa)

s 2 g Sparkman, Lee et al. *Dialogue africain contemporain*. Level 1. Chicago: Rand McNally, School Department. French in an African setting, originally prepared for Peace Corps recruits. (Africa)

s 2 g Warner, Keith Q., ed. *Voix francaises du monde noir*. New York: Holt Rhinehart and Winston. Stories, poems, with vocabulary. (Francophone Africa)

LITERATURE

Traditional Stories/Oral Literature

e/s 1/2 il *Contes du Nord-Cameroun*. Collection Abbia. Yaounde, Cameroon: Editions CLE, 1970. Illustrated in color by Cameroon school children. (Cameroon)

s 2 Dadie, Bernard B. "Légendes africaines" in *Légendes et Poèmes* (see anthologies cited above). Includes the legend of the Baoule heroine, Queen Pokou, as well as other Ivory Coast traditional stories. (Ivory Coast)

s 2 g Diop, Birago, *Contes Choisis*, ed. by Joyce A. Hutchison, New York: Cambridge U. Press, 1967. Small collection of selections from the Senegalese writer's two volumes, *Les Contes d'Amadou Koumba* and *Les Nouveaux Contes d'Amadou Koumba*, both considered classics. Includes all types of "contes": myths, legends, romanesque stories, animal fables, proverbs. (Senegal)

e/s 1/2 il g Senghor, Leopold, and A. Sadji. *La Belle Histoire de Léuk le Lièvre*. West African Folk Tales, ed. by J. M. Winch. London: George C. Harrap and Co. Tales of "Leuk" the Hare, ancestor of Brer Rabbit. This book was prepared originally as a textbook for Senegalese children. 42 tales, vocabulary, and syntax. (Senegal)

Children's Story Books

e 1 il Bermond, Monique. *L'Oiseau de Pluie*. Albums du Père Castor. Paris: Librairie Flammarion, 1971. Color illustrated story of a little boy who captures a "rain bird" in hopes of staving off the drought. (West Africa)

e 1/2 il	Cana. Dialo. Albums du Père Castor. Paris: Librairie Flammarion, 1968. Color illustrated story of a boy in Guinea. Amusing, lively, gives many details of life in Guinea.	(Guinea)
e 1 il	Coue, Jean, Les Veillées d'Alouma. Paris: Editions la Farandole, 1968. Story of an Algerian child. Color illustrated.	(Algeria)
e 1 il	de la Ronciere, Benedite. Assoua, Petit Sénégalais de Casamance Senegalese boy. The beautiful illustrations by the author give realistic details of both rural and city life in Senegal.	(Senegal)
e 1 il	Francois, Paul. Quand Coulicoco dort. Color illustrated by Kersti Chaplet. Albums du Père Castor. Paris: Librairie Flammarion, 1964. Very simple text, appealing pictures give details of semi-desert life, houses, animals, people.	(West Africa)
e 1/2 il	Mwembe, Sudila. Les Histoires de la Grande Forêt. Kinshasa: Les Presses Africaines, 1975. Seven stories of human-acting animals (a leopard musician, gorilla sage, gorilla seducer) writing, using telephones, TV sets, cars... The author adds a postscript for "les grandes personnes" advising them to watch for symbolism, hidden meanings.	(Zaire)

Short Stories , Novels

a 3	Ba. Mariama. Une Si Long Lettre. Paris: Nouvelles Editions. This novel won a 1979 award at the International Book Fair, West Germany.	(Senegal)
e/s 1/2	Bebey, Francis. Les Trois Petits Cireurs. Yaounde: CLE, 1972. Short novel, 62 pages, about three shoe-shine boys and a mysterious "arrogant" man.	(Cameroon)
s/a 2 E	Beti, Mongo. Mission Terminée Paris: Ed. Buchet Chastel/Correa. Amusing story of a young student, based on the author's own experiences, about a half-educated African boy who suddenly becomes an "authority" on Western learning.	(Cameroon)
s/a 3 E	Beti, Mongo. Le Pauvre Christ de Bomba. Paris: Presence Africaine. Relates the colonial atmosphere, a sharp indictment of white missionary activities in Africa.	(Cameroon)
s/a 3	Beti, Mongo. Remember Ruben. Union Generale d'editions, 1974. (Collection 10/18). Neo-colonialism and all its contradictions. The repressive system and the rebellion and victory of the people.	(Cameroon)
a 3 E	Beti, Mongo. Le Roi Miraculé. Chronique des Essazam. Paris: Buchet Chastel/Correa, 1958. Novel about a confrontation between a traditional king and an overzealous Christian priest.	(Cameroon)
s/a 3 E	Dadie, Bernard B. Climbié. Included in Légendes et Poemes (cited under "Anthologies") or in a separate volume, both published by Seghers, Paris. Novel of day to day experiences of an Ivory Coast boy, often compared to Camara Laye's L'Enfant Noir.	(Ivory Coast)

s/a 3	Fantoure, Alioum. Le cercle des tropiques. Paris: Presence Africaine, 1972. Again, neo-colonialism.	(Mali?)
a 2/3	Kane, Cheikh Hamidou. L'Aventure ambiguë. Paris: Union Generale d'Editions, 1971. The spiritual itinerary of a man split between West and East, Islam and Christianity, his anxiety of existence.	(Senegal)
a 2/3	Kourouma,Ahmadou. Les soleils des indépendances. Paris: Seuil, 1970. Very poetic, interesting style. Difficult reading but well worth it. Theme of neo-colonialism, with a beautiful love story as a subplot.	(Ivory Coast)
s/a 2 E	Laye, Camara. L'Enfant Noir. Paris: Librairie Plon, 1953. Autobiographical novel of a boy growing up in Guinea; a classic which has inspired others of its kind. In tender, moving scenes with his father, a well-known goldsmith, Laye portrays the beauty and mystery of ancient craft customs, the close relation to the spirit world maintained by his family; the modern world intrudes at the end when the grown boy leaves to study in Paris.	(Guinea)
s/a 3	Laye, Camara. Dramouss. Paris: Librairie Plon, 1966. Nightmare of the present (post independence) and dream of what the future could be.	(Guinea)
s 3 E	Oyono, Ferdinand. Une Vie de Boy. Paris: Presses Pocket, 1956. Autobiographical story of disillusioning experiences of a young Cameroonian.	(Cameroon)
s/a 3 E	Oyono, Ferdinand. Le vieux nègre et la medaille. Paris: Julliard, 1956. (Collection 10/18). The absurdity of the colonial regime and the suffering of the Cameroonian people, all treated with a beautiful sense of humor.	(Cameroon)
s/a 3	Sadji, Abdoulaye. Maimouna. Paris: Présence Africaine, 1958. Story of a beautiful, naive young village girl, her life and ultimate disgrace in the city of Dakar.	(Senegal)
s/a 3 E	Sembene, Ousmane. Les Bouts de Bois de Dieu. Paris: Le Livre Contemporain, Amiol-Dumont, 1960. Ousmane Sembene uses an historical event, a railway strike in 1947-48, as the central plot of his novel. The role of women is particularly interesting. Good book although very long.	(Senegal)
s/a 2 E	Sembene, Ousmane. Le Mandat. Paris: Presence Africaine, 1965. Sembene based his famous film, "Mandabi," winner of many awards in Europe and U.S., on this novel about the problems of an illiterate African who received a money order from his nephew in Paris.	(Senegal)
s/a/ 3	Sembene, Ousmane. O Pays mon beau peuple. Paris: Le Livre Contemporain, Amiol-Dumont, 1957. Love story between a black man and a white woman, the struggle for recognition and the pain the couple has to endure.	(Senegal)
s/a 2/3	Sembene, Ousmane. Voltaïque. Paris: Présence Africaine, 1962. Series of short stories, some easier than others.	(Senegal)

s/a 3 Sembene, Ousmane. Xala. Paris: Presence Africaine, 1973. Beautiful picture of neo-colonialism, polygamy, conflict of generations. It is even better if the film of the same name can be made available at the time of the reading. (Senegal)

Poetry (see also "Anthologies...")

s/a 2/3 Nzuji, Clementine (Madiya). Impressions, Kasala. Kinshasa: ed. Mandore, 1969. One of the few women writers, her poems draw on traditional sources--e.g., the poems in Kasala are in both Luba and French--as well as modern themes. Impressions received the Leopold Senghor literature prize. (Zaire)

s/a 2/3 Senghor, Leopold S. Anthologie de la Nouvelle Poesie Negre et Malgache de Langue Francaise. Paris: Presse Universitaires de France. 1972. Though this misses some important African poets it does contain works of such major figures as David Diop and Birago Diop (both Senegalese), the Madagascan poets Jean Joseph Rabearivelo, and Flavien Ranaivo, 20 pages of Senghor's own poems, as well as Caribbean poets. It has, in addition, "Orphee Noir," the famous essay on Negritude by the French existentialist, Jean-Paul Sartre. (Africa/ Caribbean)

a 2/3 E Shapiro, Norman R. Negritude: Black Poetry (introduction by Wilfred Cartey). New York: October House, 1970. Collection of poems, with English translations, by African and Caribbean writers. (Africa/ Caribbean)

s/a 2/3 E U Tam'si, Tchicaya. Feu de brousse. Poesie visions. Paris: Ed. Caracteres. Considered one of the major poets of francophone Africa, U Tam'si's poems, which derive both from traditional sources and universal themes, have been translated into a number of different languages. (Congo)

Plays (see also "Anthologies")

s/a 2/3 Oyono-Mbia, Guillaume. Trois Prétendants: Un Mari. Yaounde: tradition of arranged marriages. Entertaining, it also makes a case for the emancipation of African women. (Cameroon)

CURRICULUM MATERIALS

s/a/2/3 AFCELL Series: African Cultural Elements in Language Learning Print modules with accompanying filmstrips, developed by Beatrice Clark at Hampton University, available from American Council on the Teaching of Foreign Languages (ACTFL), 579 Broadway, Hastings on Hudson, New York 10706. Partial listing:

La Famille Senegalaise, student module, teachers guide (Senegal)
Un Conte Africain: Le Taureau de Bouki (adaptation of tale by Birago Diop) student module, teachers guide (Senegal)

m/s/2/3 L'Afrique en Francais by Séverine Arlabosse, African Studies Program, University of Illinois, Urbana. Price not yet determined. 80-page hand book on francophone Africa, illustrated, with student and teacher materials, maps, readings, character sketches, culture notes, activities, games, tests, bibliography (see "Audiovisual Materials" for accompanying videotape) (West Africa)

AUDIOVISUAL MATERIALS

Films (16 mm), Videocassettes

s/a	*Alhaji Bai Konte. 12 min. color film. A glimpse into the music and political environment of the acclaimed Gambian kora player Alhaji Bai Konte. Good background for writings from Senegal, Guinea, Ivory Coast.	(Gambia/ West Africa)
s/a	L'Afrique en Francais. 40 minute color videotape Betamax and 3/4". Seven 5-10 minute segments. Interviews, conversations and poetry reading at different levels of French by University of Illinois students from Cameroon, Mali, and Senegal. 1985 production (see "Curriculum Materials," L'Afrique en Francais)	(Cameroon Mali Senegal)
s/a	Living Africa: A Village Experience. 34 minute color film sale $450, rental $40; video sale $175. Available with French narration from Audio-Visual Center, Indiana University, Bloomington, IN 47405. Daily experiences and concerns of people in a small village of Senegal.	(Senegal)
s/a	*Mandabi. 90 min. color. In Wolof with English subtitles. Produced by Ousmane Sembene and based on his story, Le Mandat (see "Short Stories, Novels," above)	(Senegal)
a	Tauw 25 min. color. Wolof and French with English subtitles. Written and produced by Ousmane Sembene. Life of an unemployed Wolof youth in Dakar, Senegal, in 1970. Available rent or purchase from New Yorker Films, 16 W. 61st St., New York, NY 10023; also from National Council of Churches, Rm. 860, 475 Riverside Drive, New York, NY 10115	(Senegal)
s 2/3	*Une Récette d'Abidjan. 10 min. color. 1974. In French (intermediate to advanced level). A young woman from Ivory Coast prepares "a recipe from Abidjan" for her guests in a Paris apartment. A film on Ivory Coast run by one of the guests during the cooking distracts the hostess with disastrous consequences.	(Ivory Coast)
s/a	Village Theater in Senegal--Queen Ndate and the French Conquest. 14 min. color. Film sale $240, rental $20, video sale $140. Available from Audio-Visual Center, Indiana University, Bloomington, IN 47405. Members of a rural youth association in Senegal perform a play about the 19th century conquest of their region by the French.	(Senegal)
s/a	*West Africa: Two Life Styles. 18 min. color film. Contrast in life styles of two Africans in Ivory Coast: a yam farmer and a successful and wealthy business woman in a modern African city. Bailey Film Association, 1970.	(Ivory Coast)
a	Xala. 123 min. color film. French with English subtitles. Produced by Ousmane Sembene and based on his novel of the same name (see "Short Stories, Novels") 1974. Available for rent or purchase from New Yorker Films, 16 W. 61st St., New York, NY 10023.	(Senegal)

Slides

s/a **Senegal: A Short Introduction--47 slides
s/a **Ivory Coast: A Short Introduction--42 slides

Records

a Concert pour un Vieux Masque, pieces pour guitare de Francis Bebey. Phillips P 70.468 L. Bebey plays his own compositions based on such literary works as Senghor's poem, "Femme Noire," Mongo Beti's "Le Christ est né à Bomba," as well as on some American experiences, "Pelerinage a Tanglewood." (Africa America)

ORDERING INFORMATION

Audiovisual Materials

All items marked with one asterisk (*) on the preceding list are available on loan at modest fees from the University of Illinois Film Center, 1325 South Oak, Champaign, IL 61820, (217) 333-1360; toll free call in Illinois 800-252-1357, elsewhere in U.S.A. 800-367-3456. Materials starred with two asterisks (**) are available on free loan from the African Studies Program; for reservations call or write address below.

Sources for Foreign Publications:

Midwest European Publications
15 Foster Street
Evanston, IL 60201
(Good general source for all francophone publications)

Illini Union Bookstore
French & Francophone Dept.
715 S. Wright St.
Champaign, IL 61820
(Keeps a stock of some of the materials listed here)
Consult Mr. Barrowman

Editions CLE
B.P. 4048
Yaounde, Cameroon

Les Nouvelles Editions Africaines
10, Rue Thiers--B.P. 260
Dakar, Senegal
(This publishing house, with a branch in Abidjan, carries books from and about a number of francophone African countries)
(also at Ave. Nogues--B.P. 206/5
Abidjan, Ivory Coast)

African Studies Program . University of Illinois
1208 W. California . Room 101 . Urbana, IL 61801
3/85

AFRICAN STUDIES PROGRAM UNIVERSITY OF ILLINOIS

AFRICAN RESOURCES FOR LANGUAGE ARTS
A SAMPLE LISTING

Elementary/Secondary
Prepared by
Edward Ako and Louise Crane

Code:

- e Most appropriate for elementary school
- m Most appropriate for middle school
- a Most appropriate for senior high/adult (including teachers, all levels)
- g General interest
- il Illustrated (in black and white unless otherwise indicated)

The country or area of Africa dealt with is indicated in parenthesis at the right of each title.

Additional information on publishers and sources is given on last page.

GENERAL REFERENCE

a Herdeck, Donald E. African Authors, Vol. 1, 1300-1973. Washington, D.C.: Black Orpheus Press, 1973. Biographical sketches, including major works and critical sources for 594 authors. Also lists authors by country of origin, sex, languages employed, categories of writing; gives information on anthologies, journals, publishers. (Africa)

a Schmidt, Nancy J. Children's Fiction About Africa in English. Buffalo: Conch, 1980. Sequel to her earlier book, Children's Books on Africa and Their Authors (Africana Publishing, 1975), with much useful information. (Africa)

a Zell, Hans and Silver, Helen. A New Reader's Guide to African Literature, 2nd Ed.. London: Heinemann, 1983. Section on writing in English, biographies of major authors. (Africa)

ANTHOLOGIES/READERS
(See also "Traditional Literature, "Poetry")

a Cartey, Wilfred. Palaver. Modern African Writings. New York: Thomas Nelson, 1970. Supplements his earlier Whispers from a Continent (Vintage) giving background and critical comments on well-known and little known African writers. (Africa)

(ANTHOLOGIES/READERS continued)

a Denny, Neville. Pan African Short Stories. London: Thomas Nelson, 1965. Includes such well-known authors as Achebe, Mphalele, Ngugi, and also some interesting lesser known writers. (Africa)

m/a il Nolen, Barbara, ed. (Introduction by Abioseh Nicol). Africa is Thunder and Wonder. New York: Scribners, 1972. Collection of short readings including African student writings as well as excerpts from well-known African writers. All genre of literature, traditional and modern. (Africa)

e/m il Walker, Barbara, ed. Laughing Together. New York: Four Winds Press 1977. Subtitled "Giggles and Grins from Around the Globe," this collection of jokes, riddles, rhymes and short tales has samples from a few African countries. (World)

TRADITIONAL LITERATURE

(Myths, Legends, Folk Stories, Proverbs, Riddles)

a/m Beier, Ulli. Origins of Life and Death. London: Heinemann, 1969. African creation myths, some written as poetry. (Africa)

a Courlander, Harold. A Treasury of African Folklore. New York: Crown, 1975. Good source for all genre of traditional literature, including proverbs and riddles. (Africa)

a Feldmann, Susan, ed. African Myths and Tales. New York: Dell, 1963. Compact little paperback which gives synopsis for a large number of tales and myths from all over Africa. (Africa)

a Gbadamosi, Bakare and Beier, Ulli, eds. Not Even God is Ripe Enough. London: Heinemann, 1973. Yoruba stories, "full of fierce amusement," which might offend some because of sometimes rather "ripe" language. (Nigeria)

a Jablow, Alta. Yes and No, the Intimate Folklore of Africa. New York: Horizon, 1961. Includes riddles as well as folk tales. (Africa)

CHILDREN'S BOOKS BY AFRICAN AUTHORS

e/m il Achebe, Chinua and Iroaganachi, John. How the Leopard Got His Claws. Nairobi: East Africa Publishing House, 1976. Color-illustrated story about the coming of violence into the world. In a Nigerian setting, it has other-world touches, e.g., gods of iron and thunder. Very adaptable to dramatization. (Nigeria)

(CHILDREN'S BOOKS BY AFRICAN AUTHORS continued)

m il	Ekwensi, Cyprian. Drummer Boy. New York: Cambridge U. Press, 1967. Short novelette, 81 pages, about a blind Nigerian boy whose unselfish character and musical talents pull (him) through hardships and dangers to a happy end.	(Nigeria)
e il	Gicoru, Nicholas and Hirst, Terry. Take Me Home. Nairobi: East Africa Publishing, 1972. Color-illustrated story about a young school-leaver and a jobless bus driver setting up a "co-op bus company" together.	(Kenya)
m il	Segun, Mabel. My Father's Daughter. Lagos: African University Press. Autobiography describing childhood of a young Nigerian girl, well written with interesting details of family and village life in modern Nigeria; also includes a traditional festival (Egungun).	(Nigeria)

PLAYS

a	Pieterse, Cosmo, ed. Short African Plays. London: Heinemann, 1972. Ten short plays, some by well-known African authors such as Kofi Awoonor, Richard Rive and Pieterse himself (a South African), suitable for performance by high school students or older. Some have been produced for radio and television, including BBC.	(Africa)
a/g	Soyinka, Wole. Five Plays: The Lion and the Jewel, The Swamp Dweller, The Trials of Brother Jethro, The Strong Breed, A Dance of the Forests. London: Oxford U. Press. One of Africa's foremost playwrights, Soyinka, a Nigerian, has directed many of his works (as well as works of others) in many countries, including U.S.A.	(Nigeria)
e il	Sutherland, Efua. Vulture, Vulture and Tahinta. Accra: Ghana Publishing House, 1968. Two rhythm plays, photo-illustrated, in the call-response style which provides the framework for much improvisation by American children. Can be performed instantly in the classroom with a minimum of props or mounted as a public program.	(Ghana)
e/m	Winther, Barbara. Plays from Folktales of Africa and Asia. Boston: Plays, Inc. 1976. Includes six one-act, royalty-free plays based on African folktales. Several of these include more than one tale, presented in different scenes, e.g., "Anansi the Spider," with three separate "Anansi" stories, and "African Trio," including one story each from East, West and South Africa. Most lend themselves to group participation and improvisation.	(Africa/ Asia)
	(See also Oyono-Mbia's Three Suitors: One Husband in listing, "English Translations of African Works Written in French")	

POETRY

a	Brutus, Dennis, A Simple Lust. Exeter, N.H.: Heinemann, 1973. This collection of works by one of South Africa's best known poets includes "Letters to Martha," "Sirens, Knuckles, Boots," "Poems from Algiers," and many others, some written from Brutus' experience as a political prisoner on Robben Island near Cape Town in South Africa.	(South Africa)
a	Feinberg, Barry, ed. Poets to the People. London: Heinemann, 1974. Poems about the struggle against apartheid in South Africa. All of the authors have suffered for their beliefs in some way, e.g., by censorship, imprisonment or forced exile.	(South Africa)
a/g	Kunene, Masisi. Emperor Shaka the Great. Exeter, N.H.: Heinemann, 1979. Epic praise song about the great Zulu leader Shaka. A film is being made on the book.	(South Africa)
m/a il	Machin, Noel. African Poetry for Schools Book 1. London: Longman, 1978. First of a two-volume, photo-illustrated anthology of poetry from the black/African diaspora. Graded in difficulty with pupil and teacher notes, including suggestions for dramatization, creative writing. Also has some riddles.	(Africa/ Americas)
m/a il	Machin, Noel. African Poetry for Schools, Book 2. London: Longman, 1978. Sequel to Book 1.	(Africa/ Americas)
a	Shapiro, Norman R. Négritude: Black Poetry. Introduction by Wilfred Cartey. New York: October House, Inc. 1970. Bilingual edition. Black poetry from Africa and the Caribbean with French and English texts side by side. Good introduction to major poets. October House, Inc. Box 454, Stonington, Conn. 06378	(Africa/ Caribbean)
a/g	Soyinka, Wole, ed. Poems of Black Africa. New York: Hill and Wang/Farrar, Straus and Giroux, 1975. Representative collection of poems from all over Africa, including translations from French and from some major African languages--e.g., Swahili, Amharic, Yoruba, Zulu.	(Africa)

SHORT STORIES, NOVELS

a	Abrahams, Peter. Mine Boy. Exeter, N.H.: Heinemann, 1963. Because of his mixed heritage--an Ethiopian father and a "Cape Coloured" mother--Abrahams falls into the category of "coloured" in the South African apartheid system. This novel, first published in 1946 and only the second novel by a black South African to be published in English, was one of the earliest books to dramatize the cruelties against blacks in South Africa.	(South Africa)

(SHORT STORIES, NOVELS continued)

a	Abrahams, Peter. A Wreath for Udomo. New York: Knopf. 1956. A novel about a charismatic African leader of a fictitious country called Panafrica who is assasinated by his own people for not being hard line enough in policies toward other countries.	(South Africa)
a	Achebe, Chinua. Things Fall Apart. London: Heinemann, 1958. Classic novel which has been translated into over 16 languages, including French, it is about the arrival of European missionaries in a traditional Igbo village of Nigeria and resulting disruption.	(Nigeria)
a	Achebe, Chinua. A Man of the People. New York: Doubleday, 1967. This novel about political rivalry and corruption, leading to a military coup, was first published in 1966, just before the real coup in Nigeria which led to the Biafra war.	(Nigeria)
a	Armah, Ayi Kwei. The Beautyful Ones Are Not Yet Born. Boston: Houghton Mifflin, 1968. A bitter novel attacking cruelties and corruption of Nkrumah's Ghana. The title, taken from a "mammy wagon" sign, refers to the masses waiting for "beautiful" leaders.	(Ghana)
a	Ekwensi, Cyprian. People of the City. Exeter, N.H.: Heinemann. Ekwensi's first novel, about a young Nigerian man's experiences with life in the city.	(Nigeria)
a	Ekwensi, Cyprian. Jagua Nana. Exeter, N.H.: Heinemann, 1975. A popular novel about a warm-hearted prostitute trying to better her status.	(Nigeria)
a	Head, Bessie. A Question of Power. Exeter, N.H.: Heinemann, 1973. A South African, Bessie Head sets all her stories in Botswana, her country of exile. This novel is about a teacher's nervous breakdown in Botswana.	(Botswana)
a	La Guma, Alex. A Walk in the Night and Other Stories. Evanston: Northwestern University Press. A novelette about interracial love in South Africa, and some short stories by a coloured writer who has been deeply involved in the struggle against apartheid.	(South Africa)
a	La Guma, Alex. The Stone Country. Exeter, N.H.: Heinemann, 1974. Novel about the imprisoned life of blacks in South Africa, both in and out of prison.	(South Africa)
a	Mahfouz, Naguib. Midaq Alley. Exeter, N.H.: Heinemann, 1975. Novel about life in Cairo's working class quarter during World War II.	(Egypt)

(SHORT STORIES, NOVELS continued)

a	Ngugi wa Thiongo (formerly James Ngugi). Weep Not, Child. London: Heinemann, 1964. Considered East Africa's leading writer, in this book and others following (e.g., A Grain of Wheat) Ngugi writes about the Mau Mau rebellion preceding independence in Kenya and its impact on people's lives--in this case, a young Gikuyu boy and his family.	(Kenya)
a	Ngugi wa Thiongo. The River Between. London: Heinemann, 1965. Set in Kikuyu land before the coming of the English, this is a tragic story of two lovers separated by differences in their beliefs and family backgrounds.	(Kenya)
a	Ogot, Grace. The Other Woman. Nairobi: Transafrica Publishers Limited, 1976. Collection of short stories focusing on conflicts between modern Africa's new and superficial values and those of traditional society. The title story concerns a sophisticated, Western educated Kenyan woman's lack of communication with her African servants, and incidentally, her husband.	(Kenya)
a	p'Bitek, J.P. Okot. Song of Lawino. Cleveland: World-Meridian Books, 1969. A warm/sarcastic "poetic novel" about a young African woman rejected by her husband for her lack of education in Western ways.	(Uganda)
a	Samkange, Stanlake. On Trial for My Country. Exeter: Heinemann, 1967. Novel based on actual documents and letters about Lobengula, the Matebele king who resisted Cecil Rhodes' takeover of the country that is now Zimbabwe.	(Zimbabwe)
a	Sellassie, Sahle. Warrior King. Exeter, N.H.: Heinemann, 1974. Historical novel about the rise of Emperor Theodore in 19th century Ethiopia.	(Ethiopia)

ENGLISH TRANSLATIONS OF AFRICAN WORKS WRITTEN IN FRENCH

(Original French titles in parentheses; see "Africa in French" for details)

a	Beti, Mongo. Mission to Kala (Mission Terminée) London: Frederick Muller, 1958. Novel.	(Cameroun)
a	Beti, Mongo. King Lazarus (Le Roi Miraculée) London: Frederick Muller. Novel.	(Cameroun)
m/a	Dadie, Bernard B. Climbié (Climbié).New York: Africana, 1971. Novel.	(Ivory Coast)
m/a	Laye, Camara. The African Child (L'Enfant Noir). New York: Farrar Straus and Giroux. Novel.	(Guinea)
e/m	Niana, Djibril. Sundiata (Soundjata) London: Longman. History.	(Mali-ancient empire)

(ENGLISH TRANSLATIONS OF AFRICAN WORKS WRITTEN IN FRENCH continued)

m/a	Oyono, Ferdinand. Houseboy (Une Vie de Boy) New York: Collier, McMillan, Novel.	(Cameroun)
m/a	Oyono-Mbia, Guillaume. Three Suitors: One Husband (Trois Prétendants: Un Mari). London: Methuen & Co., 1968. Play.	(Cameroun)
a	Sembene, Ousmane. The Money Order (Le Mandat). Exeter, NH: Heinemann, 1972. Same volume has White Genesis (Véhi Ciosane). Stories.	(Senegal)
a	Senghor, Leopold, Selected Poems, ed. Reed & Wake, London: Oxford U. Press or New York: Atheneum, and many other anthologies. Poetry.	(Senegal)
a	U Tam'si Tchicaya. Selected Poems, tr. Gerald Moore. London: Heinemann. Contains "Brush Fire" ("Feu de brousse") and others. Poetry.	(Congo)

ORDERING FOREIGN PUBLICATIONS

Some of the books listed here may be difficult to obtain without special access to foreign sources. We hope to find ways of making them more generally available, but for now here are some suggestions:

1. Books by African publishers may be ordered, under certain conditions, from:

   Africa Agency
   Box 1118,
   Concord, MA 01742
   (Minimum orders of $150, annotated catalog of 280 titles available for $2.50.)

   African/Caribbean Imprint
   410 W. Falmouth Highway
   P.O. Box 350 , West Falmouth, MA 02574 (Order specific titles)

   African publishers, addresses available from outreach office of

   African Studies Program
   University of Illinois
   1208 W. California #101
   Urbana, IL 61801

2. Heinemann (publisher of African Writers Series)

   Heinemann has recently established an American outlet in New Hampshire, so many of the titles (those marked Exeter, NH: Heinemann") can be ordered directly from:

   Heinemann Educational Books, Inc.
   70 Court St.
   Portsmouth, N.H. 03801 (603) 7894

(ORDERING FOREIGN PUBLICATIONS continued)

This office also offers a 10% discount on library orders. An annotated catalog, with price lists, is available from the above address, listing *all* the titles in the series, with information about where to obtain those not distributed (for copyright reasons) by Heinemann/Exeter. As indicated here a few of the books are available in editions by American publishers.

3. *Longman*

Some Longman titles can be ordered through:

Longman, Inc.
Schools Division
19 West 44th Street, New York, NY 10036

More will be available since Longman is increasing its import of books printed for use in African and West Indian schools.

4. Three Continents Press
Suite 1131
1346 Connecticut Avenue
Washington, D.C. 20036

This publishing company, headed by Donald Herdeck, editor of *African Authors* (see page 1), specializes in works of authors, known and unknown, from Africa, the Caribbean and Latin America. Write for annotated listings, with prices.

AUDIOVISUAL MATERIALS AVAILABLE

All audiovisual materials listed here may be borrowed free of charge for a period of one week (Monday-Friday) and must be reserved in advance. Borrower is responsible for return postage and insurance. The African Studies Program no longer rents films; these are now available from the University of Illinois Film Center, 800-367-3456 (or, in Illinois, 800-252-1357). A free catalog of Africa films, with annotations, geographical and subject indexes, and teaching guide, is also available from the Film Center.

SLIDE SETS

(All slide sets are accompanied by narrative and background information)

African Ecology - 37 slides. Survey across Africa from Senegal on the west to Kenya on the east.

African Food Crops - 35 slides. Cultivating and processing food plants domesticated in Africa such as sorghum, rice, millet, teff, oil palms, and kola trees.

African Markets - 48 slides. Survey of diversity of markets in East and West Africa.

Ancient Africa - 42 slides. Scenes from Africa's ancient civilizations and cultures.

Appropriate Technology - 42 slides. Low-cost technology suited to the African environment.

Benin Kingship Ritual - Art - 22 slides. Art objects from the film "Benin Kingship Ritual." Designed to be shown before the film to identify some of the art objects.

Central Africa (Art) Slide Set No. 1 & 2 - 20 slides each set. Color slides of art objects from Zaire, Gabon, Angola. Museum of Cultural History, UCLA.

Chad: A Short Introduction - 44 slides. Survey of Chad in the 1960's and 1970's.

Children in East and West Africa - 32 slides. Children at home, school, play.

Cloth-making in Sierra Leone - 32 slides. Processes of making tie-dye and wax stamped designs.

Contemporary African Artists - 32 slides. Works of Alexander Boghossian, E. O. Darty, Ben Enwonwu, Akinola Lasekan, Godfrey Okili, Pili Pili Mulongya, G. O. Talaki, and Solomon Wangboje.

Culture of the Techiman-Bono of Ghana - 59 slides. Subsistence activities, crafts, political life, and religious shrines of one of the Akan peoples of central Ghana.

(A) Day with Three Nigerian Second Graders - 51 slides. School life of three children from Zaria, Nigeria. Their typically African daily routine starts and ends with household duties.

Drought in the Sahel 1973 - 54 slides. Geographic/cultural background and effects of the drought.

Ghana: A Short Introduction - 70 slides. Overview of diverse aspects of contemporary Ghana.

Historic Ethiopia - 43 slides. Selected sites of Ethiopian accomplishments from the beginning of the Christian era to the present.

Houses in Western and Southern Africa - 44 slides. Survey of rural and urban housing in five countries.

Images of Africa in the U.S. - 40 slides, with tape (background notes by C. Guthrie). Stereotypical and negative images of Africa in American media.

Innovative African Artists - 34 slides. Sculpture of Thomas Mukarobgwa (Zimbabwe), prints of Bruce Onobrakpeya (Nigeria), bead paintings of Jomoh Buraimoh (Nigeria), aluminum counter-repousse panels of Asiru Olatunde (Nigeria), and the artists at work.

Islam and Africa - 39 slides. History, meaning, contributions of Islam to world civilization.

Ivory Coast: A Short Introduction - 42 slides. Contemporary view of the land, people, economy, arts.

Khartoum: A Brief Glimpse of Sudan's Capital - 29 slides. Introduction to the Nile Valley and various types of buildings: residences, religious, government, educational buildings, markets.

Making the Kora - 63 slides, with record. 11-1/2 minutes. Alhaji Bai Konte, Gambian musician and story teller, worked with his apprentices to make a kora (a stringed instrument with a sound halfway between that of a guitar and a harpsichord).

Nigeria: A Short Introduction - 66 slides. Daily life in various parts of Nigeria.

(The) Oil Palm in West African Society - 25 slides. Story of the palm tree and its importance in society as the provider of oil, wine, and other products. Sierra Leone setting.

Rice Farming in Sierra Leone - 54 slides. Upland farming with hand tools and mechanized swamp farming on a Taiwanese demonstration project.

Schools in East and West Africa - 49 slides. Introduction to primary, secondary, and university education in English-speaking East and West Africa.

Senegal: A Short Introduction - 47 slides. Overview of contemporary Senegal.

Sierra Leone Dress -22 slides. Elementary schools. Clothing worn in Sierra Leone today.

Tiyende Pamodzi - 99 slides, cassette, teacher's guide. Elementary and middle school. Introduction to Africa focusing on school children. Teaches theme song "Tiyende Pamodzi" (from Zambia).

Transportation in Africa - 42 slides. Different means of transportation, the role of transport systems, and problems of transportation in Africa.

Urban Africa - 50 slides. Views from selected cities and scenes depicting issues associated with urbanization.

West African Dress - 40 slides. Different methods of making, decorating, and wearing cloth.

West African Occupations: Musicians and Craftsmen - 33 slides. Shows the work of calabash carvers, leather workers, professional musicians, and palm oil processors.

Yoruba Pottery - 42 slides. Processes of making two types of pottery in Nigeria shown in detail.

FILMSTRIPS

(The) Ashanti of Ghana: A Heritage of Gold. 5 filmstrips, accompanying cassettes and narrative. Deals with (1) agriculture and farm life; (2) rites and ceremonies of an Asante (Ashanti) king; (3) Asante metal crafts.

Everyday Life in Nigeria. Deals with aspects of Nigerian society and culture including architecture, agriculture, economic activities, and art works. Accompanying script with extensive notes and teaching ideas.

Shifting Sands of the Sahel: West Africa's Great Drought. Examines phenomenon of desertification in Western Africa, its effects on land, animals, lifestyles of people. Accompanying cassette and script narrative.

Zanjafrica, an Ecological View of Coastal East Africa. 5 Filmstrips and cassettes about subsistence activites and colonial contacts; teachers's guide.

ARTIFACT KITS, CHILDREN'S ART

(not available by mail)

African Children's Art, paintings, wall hangings, toys, wire cars, puppets, children at work.

Charts (wall size) on Ghana symbols: Adinkra, staff and stool designs. A set of stamps for printing the Adinkra symbols also available.

Kpelle Musical Instruments. Set of instruments from Kpelle, Liberia, with accompanying music cassette and instruction manual for playing the instruments.

Rice Farming Tools. African-made tools as in the slide set "Rice Farming in Sierra Leone."

West African Cloth. Samples of cloth, directions for decorating and dyeing cloth. Designed for use with the slide set "West African Dress."

VIDEOTAPES

(Coded as most appropriate for: "e" elementary school; "m" middle school; "a" senior high & adult.)

m/a Francophone Africa. Seven 5-10 min. segments. Color. Betamax and 3/4" tape. Interviews, conversations and poetry reading at different levels of French by University of Illinois students from Cameroon, Mali, and Senegal. (1985 production)

e/m/a Ghanaian Dance. 45 min. Color. Betamax and 3/4" tape. Demonstrates a variety of Ghanaian dancers. Produced at Uninversity of Illinois (1980).

CASSETTE TAPES, RECORDS

(Coded as most appropriate for: "e" elementary school; "m" middle school; "a" senior high & adult.)

e/m African Rhythms: Handclapping Exercises for the Classroom. Cassette tape. Recording of selections of basic Ghanaian rhythmic patterns with background notes.

m/a Apartheid in South Africa. Cassette tape. Six interviews on the apartheid system.

m/a Liberation Music. Cassette tape. Songs by Miriam Makeba; "Nkosi Sikeli Africa," and other liberation songs.

e/m Brothers: Songs of Black Africa. Record, stereo 33-1/3 rpm. Songs and instrumental accompaniment by Chem Chem Yetu, a children's singing group from Zaire, directed by Ben van den Boom.

PHOTO SETS, POSTERS

Some black and white photo prints and posters related to particular areas and study topics are available through special arrangements.

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BIOGRAPHIES AND WRITINGS OF FAMOUS AFRICAN MEN AND WOMEN

CODE: e most appropriate for elementary school
m most appropriate for middle school
a most appropriate for senior high school and adults

Reference Collections

African Names: People and Places. Louise Crane, compiler/editor. African Studies Program, University of Illinois, Urbana, Ill.
Includes annotated listings of internationally famous Africans, and information about places named for them.

Africa Yearbook and Who's Who. London: Africa Journal Limited, 1976(+).
Part Six is a "Who's Who" listing people who are important for a wide variety of activities.

Herdeck, Donald E. *African Authors: A Companion to Black African Writing, 1300-1973*. Wash., D.C.: Black Orpheus Press, 1973.
Biobibliographical entries on over 200 authors.

m/a Nolen, Barbara. *Africa is People: Firsthand Accounts from Contemporary Africa*. New York: Dutton & Co., 1967.
Selected non-fiction writings by Africans and non-Africans. Africans include Camara Laye, Kenyatta, Senghor, Achebe, Abrahams, Nyerere and others less well known. Short bibliography of other titles at the end.

m/a Woodson, Carter G. *African Heroes and Heroines*. Washington: Associate Publishers, 1969.
This book was written as a school supplement in 1939 and still provides the most comprehensive coverage of African biographies in one volume. Although students may not enjoy reading the whole volume because it is so packed with facts, it can be read selectively to great advantage because it includes biographies of persons not included in any other children's book. Since this book has not been revised since 1944, some of the historical information is now out of date.

Biographies and Autobiographies

a Amin, Mohamed. *Tom Mboya: A Photographic Tribute*. Nairobi: East African Publishing House, 1969.
Photographs of the Kenyan politician's life, work and death.

e/m Bertol, Roland. *Sudiata, The Epic of King Lion*. New York: Crowell, 1970.
A literary presentation of the life of one of the most famous warrior kings of the ancient West African state of Mali. Many details about the culture of ancient Mali are included as background for his life story.

e/m Cole, Robert Wellesley. *Kossoh Town Boy*. Cambridge, England: Cambridge University Press, 1970.
Autobiographical account of growing up in Freetown, Sierra Leone during and after World War I.

a Crane, Louise. *Ms. Africa: Profiles of Modern African Women*. Philadelphia: Harper, 1973.
This book focuses on the adult lives of 13 women who are nationally and

internationally prominent in politics, medicine, or the arts.

a Davidson, Basil. Black Star: A View of the Life and Times of Kwame Nkrumah. London: Penguin, 1973.

m Dobler, Lavinia and William A. Brown. Great Rulers of the African Past. Garden City: Doubleday, 1966.
The lives of 5 pre-colonial rulers in West and Central Africa are presented: Mansa Musa, Sunni Ali Bei, Askia Muhammed, Alfonso I and Idris Alaoma. Details about the states which they governed are also included.

a DuBois, Shirley Graham. Gamal Abdel Nasser: Son of the Nile. New York: The Third Press, 1972.

a Graham, Shirley. Julius K. Nyerere: Teacher of Africa. New York: Messner, 1975.
A biography of Tanzania's president from his boyhood to the present, which includes an interview of him by the author.

"Grass Roots Leadership in Colonial West Africa", Tarikh #25, Vol. 7, No. 1. A.I. Awiwaju, Michael Crowder and La Ray Denzer, eds. Historical Society of Nigeria. Atlantic Highlands, N.J.: Humanities Press, 1981.

A collection of short biographical sketches including several important women, e.g. Constance A. Cummings-John of Sierra Leone and Alimotu Pelewura, leader of Lagos market women; leaders of religious sects, e.g. Maame Tani and Kwesi Nackabah of Ghana; Shaikh Sidiyya Baba, a Mauretanian reformer; and others.

Hatch, John. Two African Statesmen: Kaunda of Zambia and Nyerere of Tanzania. London: Decker and Warburg, 1977.
Dual biography of two heads of state who have worked together frequently, especially on problems in Southern Africa.

m/a Hennessy, Maurice and Edwin Sauter. Soldier of Africa. New York: Washburn, 1966.
The fictional biography of Charles Maigumeri, a Nigerian soldier who fought in the two world wars. This is the only book for young people which indicates in any detail the kinds of roles which African soldiers assumed in the two world wars.

a Hymans, Jacques Louis. Leopold Sedar Senghor: An Intellectual Biography. Edinburgh: University Press, 1971.
Detailed biography of the development of the ideas of the Senegalese president and poet.

Johnson, E. Harper. Piankhy the Great. New York: Nelson, 1962.
The story of a Kushite king who ruled in northeastern Africa from 744 to 712 B.C. which focuses on his conquests and treatment of enemies.

m/a Kaunda, Kenneth. Zambia Shall Be Free. London: Heinemann Educational Books Ltd., 1962.
Autobiographical story of Kaunda's youth and involvement in the independence movement.

m Kennerly, Karen. The Slave Who Bought His Freedom, Equiano's Story. New York: Dutton, 1971.
A simplification and modernization of the autobiography of a Nigerian who was captured as a slave in the eighteenth century and was subsequently

taken to America and Britain, where he actively worked for the abolition of slavery.

e Killingray, David. Nyerere and Nkrumah. Harrap World History Programme. London: Harrap, 1974.
The leaders of the nationalist movements and first presidents of Tanzania and Ghana, remembered especially for their Pan-Africanist vision.

________________. Samore Toure: Warrior King. Amersham: Hulton, 1973.
The biography of a nineteenth century king of Guinea which focuses on his adult life. He was the grandfather of Guinea's President Sekou Toure.

a Kunene, Mazisi. Emperor Shaka the Great. Exeter, N.H.: Heinemann, 1979.
Epic praise song about the great Zulu leader, Shaka. A film is being made about the book.

a Lacouture, Jean. Nasser. New York: Alfred A. Knopf, 1973.

a Legum, Colin and Margaret. The Bitter Choice. Cleveland: World, 1968.
The biographies of eight South African men who have been leaders in the struggle against apartheid and political repression in South Africa.

a Martin, Marie-Louise. Kimbangu: An African Prophet and His Church. Translated by D.M. Moore. Basil Blackwell, 1975.
Story of Simon Kimbangu, founder of an indigenous Christian Church in Zaire.

a Mboya, Tom. Freedom and After. Boston: Little, Brown and Co., 1963.

m/a McKown, Robin. Lumumba. Garden City: Doubleday, 1969.
The life story of the political leader who led Zaire to independence which includes many details about the development of nationalism in Zaire and political events in Zaire leading up to the first Mobutu coup.

m/a _____________. Nkrumah. Garden City: Doubleday, 1969.
A biography of Ghana's first president which catalogues the events of his life and thereby brings in many political ties between Ghana and other West African countries. Although the author is highly partial towards Nkrumah, the book is useful in presenting his wide-ranging political contacts in Africa, Europe and America.

a McPherson, Fergus. Kenneth Kaunda of Zambia: The Times and the Man. London: Oxford University Press, 1975.
Considered the definitive biography of Zambia's president by a historian who has known him well.

a Merle, Robert. Ahmed Ben Bella. New York: Walker and Co., 1967.
Biography of Algeria's independence leader and first chief of state, based on tape recorded interviews with the author.

m/a Mitchison, Naomi. African Heroes. Farrar, Straus and Giroux, 1968.
The biographies of African political leaders from the time of ancient Ghana to contemporary South Africa in Western, Central and Southern Africa. The leaders of ancient and recent West African states, the Kingdom of Kongo, nineteenth century Botswana and the urban Zulu in South Africa are among those discussed.

a Eduardo Mondlane. Panaf Great Lives. London: Panaf Books Limited, 1972.
Biography of founder of Frelimo, the organization that worked for Mozambique's independence.

a Mosley, Leonard. Haile Selassie: The Conquering Lion. Englewood Cliffs: Prentice-Hall, 1965.

a Murray-Brown, Jeremy. Kenyatta. London: George Allen & Unwin, 1972.

a Odinga, Oginga. Not Yet Uhuru. London: Heinemann, 1967.
Autobiography of Kenya's leading opposition politician.

m/a Ojigbo, A. Okion. Young and Black in Africa. New York: Random House, 1971.
Excerpts from the autobiographies of seven men and one woman from English-speaking Africa, which include many details about the circumstances in twentieth century Africa in which they grew up. Most of the persons are creative writers such as Francis Selormey and Legson Kayira, or political leaders such as R.M. Gatheru.

e/m Polatnick, Florence T. and Alberta L. Saletan. Zambia's President, Kenneth Kaunda. New York: Messner, 1972.
The story of Kaunda's life from boyhood until 1970 which emphasizes the difficulties he overcame. It includes many details about the development of nationalism and post-independence politics in Zambia which are not included in other children's books.

a Samkange, Stanlake. On Trial for My Country. Ibadan: Heinemann, 1966.
An historical novel based on actual documents depicting the events leading up to the colonization of Rhodesia. Characters in the novel include Lobengula, King of the Matabele, and Cecil Rhodes, the British imperialist.

Selassie, Haile. Autobiography of Haile Selassie. Translated by Ed Ullendorff. London: Oxford, 1976.
Haile Selassie, the last of 225 emperors of the Solomonic dynasty ruling Ethiopia, was overthrown by a military coup in 1974 and died the following year.

Smith, Edwin W. Aggrey of Africa. Facsimile of 1929 edition, Black Heritage Library Collection. New York: Arno Press, Inc.
Pioneer African educator who taught in Ghana and the U.S.A.. Many scholarships have been named for him both in the U.S.A. and in Africa.

Writings of Famous Africans

a Cabral, Amilcar. Unity and Struggle. New York. Monthly Review Press, 1979. (Also published by Heinemann, London, 1980.)
Political speeches and writings.

a Kenyatta, Jomo. Facing Mt. Kenya. New York: Random House, 1979.
Originally published in 1936, this is a study of the Kikuyu people and their landholding traditions.

a ______________. Suffering Without Bitterness: The Founding of the Kenya Nation. Nairobi: East African Publishing House, 1968.
Narrative history of his imprisonment and involvement in independence politics plus a large collection of speeches given between 1963 and 1967.

a Lumumba, Patrice. Congo My Country. New York: Frederick A. Praeger, 1962.
Written shortly before his assassination in 1961, Lumumba (1st prime minister) expressed his hopes for the country (present-day Zaire) he led to independence.

a Luthuli, Albert. Let My People Go. New York: McGraw-Hill, 1962.
South African nationalist and leader of the African National Congress, Luthuli was awarded the Nobel Peace Prize in 1961.

a Machel, Samora. Mozambique: Revolution or Reaction? Richmond, British Columbia: LSM Press, 1975.
a ______________. Establishing People's Power to Serve the Masses. Dar-es-Salaam: Tanzania Publishing House, 1977.

a Mandela, Nelson. No Easy Walk to Freedom. London: Heinemann, 1965.
Articles, speeches and trial addresses of the South African politician now serving a life sentence in prison.

a Mboya, Tom. The Challenge of Nationhood. London: Heinemann, 1970.
Collected writings and speeches of the assassinated Kenyan politician.

a Mondlane, Eduardo. The Struggle for Mozambique. Harmondsworth: Penguin, 1969.
An inside account of Mozambique's liberation movement written by one of its leaders shortly before his assassination.

a Nasser, Gamal Abdel. The Philosophy of the Revolution. Buffalo: Smith, Keynes & Marshall, 1959.

a Nkrumah, Kwame. Neo-colonialism; the Last Stage of Imperialism. New York: International Publishers, 1966.
A powerful analysis of economic imperialism in Africa with suggestions for its elimination.

a Nyerere, Julius K. Ujamaa: Essays on Socialism. New York: Oxford University Press, 1968.
Nine essays on a non-Western alternate approach to development.

a ________________. Freedom and Development. New York: Oxford University Press, 1973.
A collection of articles and speeches on unity, liberation, and democracy.

Biographies in Series

e/m African Historical Biographies. Obaro Ikime (ed.). London: Heinemann, 1972-

Chief Dogho of Warri. Obaro Ikime.
An important figure in the establishment of British rule over the Western part of the Niger delta in the early 20th century.

Herbert Macaulay: Nigerian Patriot. Tekena N. Tamuno.
Early 20th century civil engineer in Lagos.

Khama of Botswana. Anthony J. Dachs.
Leader of Ngwato resistance against European exploitation in South Africa.

King Boy of Brass. E.J. Alagoa.
19th century guide, trader and ruler of the Nembe in the Niger delta region of present-day Nigeria.

Lobengula of Zimbabwe. A.H. Bhebe.
The Matebele king who fought Cecil Rhodes' takeover of mining rights in former Rhodesia.

Menelik of Ethiopia. R.H. Kofi Darkwah.
19th century leader of Ethiopian resistance against Italian colonization.

Mirambo of Tanzania. A.C. Unomah.
Military and political leader of the Nyamwezi of present-day Tanzania.

Moshweshwe of Lesotho. Peter Sanders.
Leader against Ndebele and Boer forces.

Mzilikazi of the Ndebele. R.A.K. Rasmussen.
Leader of the Ndebele in the late 19th and early 20th centuries.

Naimbana of Sierra Leone. Adeleye Ijagbemi.
18th century regent of the Koya Temne of present-day Sierra Leone who played a role in ending the slave trade.

Nana of the Niger Delta. Obaro Ikime.
The story of a leader of the Itsekiri in Nigeria in the 19th century. The historical relationships of the Itsekiri to their neighbors and to the British, and the relationships between politics and trade are included in the background of his life story.

Obaseki of Benin. Philip Aigbona Igbafe.
Chief of Benin who resisted the British in the late 19th century.

Osei Tutu of Asante. K. Yehoa Daaku.
18th century Asante King and military leader. It was during his reign that the Golden Stool came to the Asante people.

e Makers of African History. London: Longman Group, Ltd., 1969-

Emotan and the Kings of Benin. S.B. Omoregie.
Story of the adult life of a successful trader, who helped Oba Ewuare become king of the state of Benin in Nigeria in 1440, and who is still honored in Nigeria today.

Horombo. Anza A. Lema.
18th century chief of the Chagga who united his people in defense against the incursions of neighboring peoples.

Jaja of Opobo. E.J. Alagoa.
The biography of an Ibo man from Nigeria who was the head of a powerful trading state on the Niger River during the 19th century. Many details about the history of southeastern Nigeria are included as background for his life story.

Kwame Nkrumah. Bankole Timothy.
Nationalist leader and first president of independent Ghana.

Mpezeni, Ngoni Chief. Gerald de Domenico.
Son of Zwangendaba, born in the 19th century, Mpezeni was a leader of the Ngoni people during their migration north into present-day Zambia.

Olaudah Equiano. John R. Milsome.
18th century slave who later became free to spend the remaining years of his life working in England for the abolition of slavery.

Osei Bonsu.
Warrior king of the Asante.

Queen Nzinga. David Sweetman.
The story of the leader of the Ndongo Kingdom in Angola in the 15th century, who helped the Mbundu people withstand attacks by the Portuguese.

Shaka, King of the Zulu. Richard Woolley.
19th century soldier and commander of a powerful Zulu army.

Uthman dan Fodio. Martin Ballard.
18th century Fulani Muslim leader.

Yusuf bin Hasan.

CHILDREN'S MATERIALS FOR TEACHING ABOUT AFRICA
Grades 3-7
(See also "Selective Resource List on Africa")

Bernheim, Marc and Evelyne. *In Africa*. New York: Atheneum, 1973. Pictures of how people live all over the continent.

Bernheim, Marc and Evelyne. *The Drums Speak, The Story of Kofi a Boy of West Africa*. New York: Harcourt, Brace, Jovanovich, 1971. A picture story about the daily activities in villages in Ghana and Ivory Coast.

Bernheim, Marc and Evelyne. *A Week in Aya's World: The Ivory Coast*. New York: Crowell-Collier, 1969. A picture story about a girl and her family who live in a contemporary African village.

Berry, Leonard and Richard B. Ford. *People, Places and Change*. New York: Holt, Rinehart and Winston, 1976. World cultures and survey, focused on people.

Carpenter, Allan et al. Enchantment of Africa Series. Chicago: Children's Press, 1972 - *Botswana*, *Burundi*, *Egypt*, *Kenya*, *Lesotho*, *Liberia*, *Malagasy*, *Mali*, *Rwanda*, *Sierra Leone*, *Tanzania*, *Tunisia*, *Uganda*, *Zaire*, *Zambia*. This series, now replaced by a "world" series, is out of date and some volumes include factual errors and biases, but contains some useful information.

Chu, Daniel and Elliott Skinner. *A Glorious Age in Africa*. New York: Zenith, 1965. An accurate general presentation of the history and culture of the West African empires of Ghana, Mali and Songhai.

Courlander, Harold. *The King's Drum and Other African Stories*. New York: Zenith, Harcourt Brace, 1962.
Tales of Yoruba Gods and Heroes, New York: Crown, 1973.
Ijapa the Tortoise and Other Tales from Nigeria. with Ezekiel Eshugbayi. London: Bodley Head, 1969.
Olode the Hunter and Other Tales from Nigeria. New York: Harcourt, Brace and World, 1968 (American edition of *Ijapa the Tortoise*)
The *Cow-Tail Switch and Other West African Stories* , with George Herzog. New York: Holt, Rinehart, 1947.
The Hat-shaking Dance and Other Tales from the Gold Coast, with P.A. Kofi, New York: Harcourt Brace, 1957.
Fire on the Mountain and Other Ethiopian Stories, with Wolf Leslau, New York: Holt, 1950.
All these volumes include professionally collected and edited tales which include the full content of the original tales. Background information and notes are provided. Illustrations are by African artists based on African designs.

d'Amato, Janet and Alex. *African Animals Through African Eyes*. New York: Messner, 1971. Describes relations to and concepts of animals especially as represented in African art.

Daily Life in Africa Handbooks: "Variety in African Dress", "Market Scenes in Africa", "African Daily Food", "Celebrations of African Life" (50 pages each), plus a color poster, $20.00 (checks payable to African Studies, UCLA) Order from UCLA African Studies Center, 405 Hilgard, Los Angeles, CA 90244.

Dietz, Betty and M. B. Olatunji. *Musical Instruments of Africa*. New York: Day 1965. Musical instruments described with contexts in which they are used. Directions for learning body percussion, a record illustrating 10 instruments.

Feelings, Muriel. *Jambo Means Hello: Swahili Alphabet Book*. New York: Dial, 1974.
Moja Means One, Swahili Counting Book. New York: Dial, 1971.
These books can be used to learn Swahili words.

Johnson, Rhoda O. *Iyabo of Nigeria*. Claremont: Claremont Graduate School, 1973. Fictional biography of a Yoruba girl from childhood to marriage, contains many authentic details about contemporary Yoruba culture.

Machin, Noel, ed. *African Poetry for Schools*, Book 1 and 2. London: Longman: 1978. Photo-illustrated anthologies of poetry from the black diaspora, graded in difficulty, pupil and teacher notes, ideas for dramatization.

Makers of African History. London: Longmans Group Ltd. Series of short biographies including Nkrumah, Shaka Zulu, Queen Nzinga, others.

Ikime, Obaro (ed.) *African Historical Biographies*, London: Heinemann. Short biographies, including Menelik of Ethiopia, Khama of Botswana, others. Series.

Pine, Tillie S. and Joseph Levine. *The Africans Knew*. New York: McGraw-Hill, 1976. Traditional African technology; pictures and simple text.

Price, Christine. *Made in West Africa*. New York: Dutton, 1975. The broadest survey of African crafts written for children; well-illustrated but few details are given on the crafts.
The Talking Drums of Africa. New York: Scribner, 1975. How drums are made and talk; well-illustrated.

Serwadda, W. Moses. *Songs and Stories from Uganda*. New York: Crowell, 1974. Folk tales of the Baganda for telling or reading, with notes on context.

Sutherland, Efua. *Playtime in Africa*. New York: Atheneum, 1968. Photos and poems about Ghanaian children's play

Zaslavsky, Claudia. *Count on Your Fingers*. illus. Jerry Pinckney. New York: Thomas Crowell/Harper, 1981. Child's book on African counting.

Children's Magazines from Africa

Ants (bi-monthly), Zimbabwe Publishing House, P.O. Box BW-350, Harare, Zimbabwe. Send check to publisher: airmail $7.50/year; surface $3.00/year. Educational magazine written by and for children in English, Shona, and Ndebele, with stories, puzzles, cartoons, general information.

Orbit (+6 issues/year). Send check for $6.00 (one-year) to Private Bag RW 18, Lusaka, Zambia. Youth publication, 3-7, useful information on all Africa, supported by Zambia Ministry of Education.

Rainbow (monthly). Send check to Stellagraphics Ltd. P.O. Box 42271, Nairobi, Kenya: $5/yr. via surface; $25/yr. air. Useful information, contributions from Kenya children, drawings, photos, cartoon, puzzles.

CURRICULUM UNITS, GRADES 7-12

Analyzing the Press, Africa Project/SPICE, Lou Henry Hoover #200, Stanford University, Stanford, CA 94305-2319 $12.95. Six lessons introducing students to UNESCO's controversial New World Information Order, freedom of the press in an African context, activities on points of view with newspaper articles from Liberia, Kenya, Nigeria, Tanzania. Student survey of U.S. news on Africa using the Olympics as opportunity to analyze reporting an international event.

Arlabosse, Séverine. L'Afrique en Francais. African Studies Program, U. of Illinois Winter '85 publication. ± 100 page handbook introducing African content into French curriculum, with background on francophone Africa & 4 individual countries, maps, illustrations, readings, biographical sketches, activities, tests, intermediate and advanced levels of French. 40-minute videotape available separately of francophone African students in conversation, readings, discussion.

Bacak, Carol. African Studies Curriculum: Tanzania, 1984, African Studies Program Michigan State University, East Lansing, MI 48824, $10.95 + $2 postage/handling. 175 pages classroom tested lessons, 6-12 grade, includes maps, illustrations, skill sheets, games, various activities, bibliography. A model for integrating African content into the "basics".

Bryan, Sam (ed.) Focus on South Africa: Time Running Out. Intercom 105. New York: Global Perspectives in Education, 1983. $7.00. One of two curriculum units for secondary schools based on the 1981 report of the Study Commission on Southern Africa, this is designed especially for teachers with student materials that can be duplicated for class use. Includes maps, photos, numerous activity suggestions. (Note: We do not recommend the other unit based on Time Running Out, produced by Constitutional Rights Foundation/Foreign Policy Assn.)

Clark, Beatrice. AFCELL Series of French Modules: La Famille Senegalaise, student module, 1-9 copies @ $1.50, over 10 @ $1.25, teacher guide $2.50; Un Conte Africain: Le Taureau de Bouki (adaptation of tale by Birago Diop), student module, 1-9 @ $2.50, over 10 @ $2.25; teacher guide, $2.50. Orders & information about others in this series (including filmstrips) available from American Council on Teaching Foreign Languages (ACTFL), 579 Broadway, Hastings on Hudson, New York 10706.

Development Decision, Africa Project/SPICE (see 1st item above), $4.95. Introduction to teaching about development, 4 lessons focusing on Africa, activities defining development regarding resources as products of culture, map reading to locate mineral resources, stimulating development decisions in an African country.

Gunner, Elizabeth. A Handbook for Teaching African Literature, 1984, Heinemann (Order from Heinemann Educational Books, Portsmouth, NH). 160 pages, photo-illustrated, with 1) 13 teaching units on selected African texts, including novels, plays, poetry; 2) anthology of themes from African literature; 3) audiovisual resources and bibliography. An excellent teaching resource.

Two Voices from Nigeria: Nigeria Through the Literature of Chinua Achebe and Buchi Emecheta. $12.95 Africa Project/SPICE (See 1st item above). Excerpts from novels of two of Nigeria's greatest writers, one male, one female, opportunity to view Nigerian culture/history through eyes of its people.

INFORMATION SOURCES AND RESOURCES ON SOUTHERN AFRICA

(Prices, where quoted, are subject to change)

Organizations

African National Congress, 801 Second Ave., Apt. 405, New York, NY 10017
Provides current information on events in South Africa.

American Committee on Africa/Africa Fund, 198 Broadway, New York, NY 10038, 212/962-1210. Publishes and distributes a variety of pamphlets, books, fact sheets, information packets, and newsletters.

American Coordinating Committee on Equality in Sports and Society (ACCESS), P.O. Box 518, New York, NY 10025. 212/962-1210. Newsletters and action bulletins on apartheid in sports.

American Friends Service Committee (Southern Africa Program), 1501 Cherry St., Philadelphia, PA 19102. Educational resources, including films, slide/tape presentations.

Clergy and Laity Concerned (CALC), 198 Broadway, New York, NY 10038. Provides information on role of the church in Southern Africa.

Division for Mission in North America, Lutheran Church in America, 231 Madison Ave., New York, NY 10016. Publishes a quarterly newsletter, "Dateline: Namibia."

Episcopal Churchpeople for a Free South Africa (Rev. William Johnston, director), Room 1005, 853 Broadway, New York, NY 10003. 212/477-0066. Newsletters, information sheets on current events in Southern Africa.

Information Service of South Africa, 655 Madison Ave., New York, NY 10021. Branch of the South African government Department of Information. Distributes free magazines reflecting the white government point of view, e.g.: "Informa," "Panorama."

Interfaith Center on Corporate Responsibility (ICCR), Rm. 846; and Corporate Information Center (CIC), Rm. 566. Both at 475 Riverside Drive, New York, NY 10115. Publications and information on U.S. corporations and investments in Southern Africa.

International Defense and Aid Fund for Southern Africa (publications office), P.O. Box 17, Cambridge, Massachusetts 02138. 617/419-8343. Special focus on aid to political prisoners in South Africa. Posters, pamphlets, books, and audiovisual materials.

Lutheran and World Ministries, through Office on World Community, 360 Park Ave. S., New York, NY 10010. Variety of printed and media resources on South Africa and Namibia.

South African Consulate General. Suite 3100, 444 N. Michigan Ave., Chicago, IL 60611. Distributes official government publications. (South African consulates are established in most major cities of U.S.)

The Southern Africa Media Center/California Newsreel, 630 Natoma St., San Francisco, CA 94103. 414/621-6196. Distributes films for sale and rent.

Southern Africa Resource Project, P.O. Box 5420, Santa Monica, CA 90405. Provides up-to-date information on South Africa.

South West Africa People's Organization (SWAPO), 801 Second Ave., #1401, New York, NY 10017. Provides information on situation in Namibia.

TransAfrica, 545 Eighth St., S.E. Suite 200, Washington, D.C. 20003. Publishes issue briefs and a quarterly journal on Africa.

United Nations Center Against Apartheid, United Nations, New York, NY 10017. Publishes and distributes Notes and Documents Series on Southern Africa. Most publications are free of charge and multiple copies are available for classroom use.

Washington Office on Africa, 110 Maryland Ave., N.E., Washington, D.C. 20002. Monitors and reports on U.S. policy developments, organizes legislative action around specific issues. Publishes Washington Notes on Africa, Africa Action, Congressional Voting Record on Southern Africa Issues. Educational Fund provides slide/tapes and other resources for schools.

Periodicals

Africa News. P.O. Box 3851, Durham, N.C. 27702. 919/286-0747. Weekly news digest, with current news and feature articles on Southern Africa. Individual subscription $30/yr. Special terms for students.

Africa Report, African American Institute, 833 UN Plaza, New York, NY 10017. Newsmagazine, 6 issues/year. Includes country profiles, analyses of US/African relations, including Southern Africa information. $18/yr.

Africa Today. C/O Graduate School of International Studies, University of Denver, Denver, Colo. 80208. Quarterly, with articles, book reviews, including information on Southern Africa. $10/yr., individual, $15, institutions.

Amandla. Newsletter of the Champaign-Urbana Coalition Against Apartheid, 284 Illini Union, 1401 W. Green St., Urbana, IL 61801. Special focus on activities/events in Illinois area relating to apartheid in South Africa.

Facts and Reports. Committee on Southern Africa, Da Costastrat, 88 Amsterdam, Holland. $35/yr. Press cuttings on Southern Africa. Available in Africana library, U. of Illinois, Room 328 (Main Library, 1408 W. Gregory, Urbana)

Race Relations News. South African Institute of Race Relations, Publications Dept., P.O. Box 97, Johannesburg, 2000, South Africa. $4.45/yr. Monthly newspaper, with information and current statistics.

Sechaba. Liberation Support Movement Information Center, P.O. Box 2077, Oakland, CA 94604. $6.00/yr. Quarterly journal of the African National Congress of South Africa.

Background Informationn; Books, Monographs

Note: This partial listing includes materials sympathetic to the efforts of South Africa's black majority to achieve national political representation. See also bibliographies, "Biographies and Writings of Famous African Men and Women" and "Resources for Teaching About Nationalism in Africa")

Apartheid: The Facts. International Defense and Aid Fund for Southern Africa (IDAF) in cooperation with the United Nations Centre Against Apartheid, June 1983. $7.00. Order from IDAF, P.O. Box 17, Cambridge, MA 02138. A very comprehensive handbook on all aspects of the racial discriminatory policies of South Africa: history, culture, education, economics, armed forces, international relations, resistance movements. The book includes photos, maps, tables, charts, graphs, glossary of special apartheid terms.

Automating Apartheid: U.S. Computer Exports to South Africa and the Arms Embargo NARMIC/American Friends Service Committee (1501 Cherry St., Philadelphia, PA 19102), 1982 $3.50. Carefully documented study of U.S. corporate complicity with the South African government and military.

Biko, Steve. I Write What I Like. ed. by Adrian Stubbs. New York: Harper, 1979. $10.95. Selection of writings of the young leader of the "Black Consciousness Movement, who died in 1977 while under interrogation in prison.

Carter, Gwendolyn. Which Way Is South Africa Going? Bloomington, IN: Indiana University Press, 1980. $12.95. Detailed analysis of Afrikaner nationalism, question of homelands, internal and external policies.

Freedom Charter of South Africa, pamphlet. Document adopted at Congress of People near Johannesburg in 1953, spelling out policies of liberation organizations. Available in quantity from UN Centre Against Apartheid.

Luthuli, Albert. Let My People Go. New York: McGraw Hill, 1962. Autobiographical insight into South Africa's race problems by Chief Albert Luthuli, nationalist and leader of the African National Congress, winner of the 1961 Nobel Peace Prize.

IRRC Directory of U.S. Corporations in South Africa, Investor Responsibility Resource Center, 1319 F Street N.W., Washington, D.C., $25. Fullest listing available, 1982.

Magubane, Peter. Magubane's South Africa. New York: Alfred A. Knopf, 1978. $7.95. Photographic survey of apartheid in South Africa since 1948, with details about apartheid laws, nonviolent resistance.

Mandela, Nelson. No Easy Walk to Freedom. Portsmouth, NH: Heinemann, 1973. $3.50 paperback. Collection of speeches and writings of ANC leader Nelson Mandela, imprisoned on Robben Island since 1963.

O'Meara, Patrick and Gwendolyn M. Carter, eds. Southern-Africa: The Continuing Crisis. Bloomington, IN: Indiana University Press, 1979. Collection of essays on individual countries in the Southern-Central African region, U.S. policies and trade restrictions.

Saunders, Christopher, ed. Black Leaders in Southern African History. London: Heinemann, 1979. African Historical Biographies series. Illustrated with maps, brief sketches of nine men (some lesser known) who were key leaders against white intrusion in the 19th century.

South Africa Fact Sheet 1/84 New York: The Africa Fund 1984 (associated with American Committee on Africa) 198 Broadway, New York, NY 10038. Four-page fact sheet, 30¢ each, 15¢ orders over twenty. Please add 15% postage.

South Africa: Time Running Out. Berkeley, CA: University of California Press, 1981. Foreign Policy Study Foundation. Report of the Study Commission on U.S. policy toward South Africa, undertaken by a group of 11 private citizens under a grant from the Rockefeller Foundation. (see Focus on South Africa: Time Running Out, Intercom 105 under "Teaching Materials")

Tutu, Desmond. Hope and Suffering. Grand Rapids, MI: Wm. B. Eerdmans Publishing, 1984, $10.95. A collection of sermons, addresses, and writings by Bishop Desmond Tutu, 1984 Nobel Peace Prize winner, called by the Nobel Committee "a unifying figure in the campaign to resolve problems of apartheid in South Africa."

Van der Merwe, H. W. et al. African Perspectives on South Africa. Stanford: Hoover Institute, 1978. Collection of speeches, articles, and documents relating to race and politics in South Africa.

Wiley, David and Allen Isaacman, eds. Southern Africa: Society, Economy and Liberation. East Lansing: African Studies Center, Michigan State University, 1979. $6.50.

Woods, Donald. Biko. New York: Random, 1979. Paper $2.50. Biography of the young black leader, Steve Biko, by a white journalist who was forced to flee South Africa because of his criticism of apartheid.

Teaching Materials

(Code: m = suitable for middle school; a = high school/adult)

a Bryan, Sam, ed. Focus on South Africa: Time Running Out, Intercom 105. New York: Global Perspectives in Education, 1983. $7.00. One of two curriculum units for secondary schools based on the 1981 report of the Study Commission on Southern Africa (see South Africa: Time Running Out, above), this is designed especially for teachers with student materials that can be duplicated for class use. Includes maps, photos, numerous activity suggestions.

m/a Bulletin on "The Depiction of South Africa in U.S. Materials for Children," Vol. 15, No. 7 & 8, 1984. New York: Council on Interracial Books for Children, single issues $3.50 each + $1 postage; 10 or more copies $2 each, including postage. Order from CIBC, 1841 Broadway, Rm. 500, New York, NY 10023. Articles, photos, reviews or print and media on South Africa for younger audiences.

m/a McKown, Robin. Crisis in South Africa. New York: Putnams, 1972. Dated but useful children's survey of apartheid in South Africa since 1948, with details about apartheid laws, nonviolent resistance.

m/a Parsons, Neil. A New History of Southern Africa. Holmes and Meier, 1983; grades 9-12. Covering all the territory south of Zambia, includes much information on South Africa from 40,000 B.C. to late 1960s, with focus on African societies.

m/a Seidman, Judy. Ba Ye Zwa, the People Live. Boston: South End Press, 1978. $4.50, 160 pages, grades 7 and up. Illustrated by the author; uses poetry, newspaper clippings, quotes, and brief commentaries to describe life of contemporary South Africa, with chronology, demographic information, overview of U.S. investments in South Africa.

m/a "South Africa Information Packet." Washington Office on Africa, 1984. $2.50. Includes five basic fact sheets on apartheid, its origins and impact on daily life in South Africa; action sheets for community involvement in ending apartheid.

a South Africa's Mosaic of Progress. Critique and Teaching Kit, compiled by Brian Winchester, Linda Wojtan, African Studies Center, Indiana University, Bloomington, IN 47405. Response to progovernment educational audiovisual materials, with bibliography, other information.

Stories and Poems for Younger Readers

m Cohen, Daniel. Shaka, King of the Zulus. New York: Doubleday 1973, grades 7-9. Biography of the famous king of the Zulus (1787-1828) using historical sources to provide background on Shaka's early life struggles, his contacts with other rulers.

m/a Halsey, Peggy L., Gail J. Morlan and Melba Smith, compilers. If You Want to Know Me. New York: Friendship Press, 1976. $2.25. Collection of poetry, art, and photos from Southern Africa.

m/a Mandela, Zindzi and Peter Magubane. Black as I Am. Los Angeles, CA: The Guild of Tutors Press, 1019 Gayley Ave. $6.25. Collection of poems (by daughter of Nelson Mandela, imprisoned liberation leader) and photos focussing on South Africa's shanty-towns.

m Mitchison, Naomi. The Family at D/tlabeng. New York: Farrar, Straus and Giroux, 1970. Friends and Enemies. New York: Day, 1968. Though dated, these novels about children in Botswana and South Africa are set in a realistic contemporary background in contrast to most fiction about these countries which ignores political and social realities.

Literature: General

Abrahams, Peter. Mine Boy. Portsmouth, NH.: Heinemann, 1963. $3.00. Novel by a "Colored" writer, one of the first to dramatize cruelties against nonwhites in South Africa.

Achebe, Chinua and C.L. Innes (ed.) African Short Stories. Portsmouth, NH: Heinemann, 1985. This collection, including works of lesser known African writers, has seven stories from Southern Africa.

Brutus, Dennis. A Simple Lust. Portsmouth, NH: Heinemann, 1973. $3.00. Collection of works by one of South Africa's best known poets, some written from his experience as a political prisoner on Robben Island near Cape Town.

Feinberg, Barry, ed. Poets to the People: South African Freedom Poems. London: George Allen and Unwin, 1974. Available from International Defense and Aid Fund (see page 1), $1.75.

Gordimer, Nadine. July's People. Penguin, 1981. $3.95. Short novel about an imminent revolution in South Africa in which a white family is forced to take refuge with their former servant.

Gordimer, Nadine. Six Feet of the Country. Penguin Books, 1983. A later collection of short stories, including the six stories on which the Gordimer films were based (see "Films"). Available in some bookstores.

Head, Bessie. A Question of Power. Portsmouth, NH: Heinemann, 1975. Novel about a teacher's nervous breakdown, set in Botswana, $4.00.

Kunene, Masisi. Emperor Shaka the Great. Portsmouth: Heinemann, 1979. Epic praise song about the great Zulu leader Shaka. $6.50, paper.

La Guma, Alex. The Stone Country, Portsmouth: Heinemann, 1975. Novel about imprisoned life of blacks in South Africa, in and out of prison. $4.00.

Ndebele, Njabulo. Fools and Other Stories, 1983. Raven Press of South Africa, available from Common Concern (1347 Connecticut Ave. N.W., Washington, D.C. 20039) $7.95. Award-winning collection of short stories about life in contemporary South Africa.

Paton, Alan. Cry, the Beloved Country. New York: Scribner, 1948. Novel about the tragedies of apartheid, one of the first to be written by a sympathetic white South African.

Samkange, Stanlake. On Trial for My Country. Portsmouth: Heinemann, 1967. Based on actual documents, a novel about King Lobengula's resistance of Cecil Rhodes' takeover of the country that is now Zimbabwe. $3.00.

Audiovisual Materials

(All starred items * are available on loan from the University of Illinois Film Center, 1325 S. Oak St., Champaign, IL 61820; phone toll free 800-367-3456 or (in Illinois) 800-252-1357.)

Guides and Catalogs

Africa on Film and Videotape 1960-81: A Compendium of Reviews, African Studies Center, Michigan State University, East Lansing, MI 48824: $17.50 + $3.00 shipping and handling. Reviews over 800 films on Africa.

Film and Video Resources: Africa. 1985 joint publication of University of Illinois African Studies Program and Film Center, a catalog of over 200 films (over 20 on South Africa alone) and videotapes available for loan from the University of Illinois Film Center (address above) with geographical and subject indexes, guide for selectionand classroom use. Free from University of Illinois Film Center.

Using Film on South Africa: An Activation Kit on Investments. Produced by Africa Fund in cooperation with California Newsreel. $3.00 from Africa Fund (198 Broadway, NY 10038.

Films and Videotapes

*Africa: A New Look. 27 min. color. New York: International Film Foundation, 1980; rental University of Illinois Film Center and others, purchase $500 from International Film Foundation, 155 W. 72nd St., New York, NY 10023. Overview of modern Africa, focussing at the end on South Africa and the united concern of African nations to end apartheid.

*The Afrikaner Experience: Politics of Exclusion. 36 min. color. 1978. By Peter Davis and United Nations. Traces history of the Afrikaners (primarily Dutch immigrants, now the governing minority of South Africa) from early days of fighting off attacks from behind their circles of covered wagons (laager) to their present battle with resisters of apartheid legislation. Shorter version of South Africa: The White Laager.

Allan Boesak: Choosing for Justice. 28 min. color. 1984. Produced by Hugo Cassirer and Nadine Gordimer (Felix Films, Inc.). Available from Southern Africa Media Center (address, page 2), rental $55, sale $490. A "colored" (mixed race) minister of the Dutch Reformed Church, elected in 1982 head of the World Alliance of Reformed Churches, Boesak is shown explaining his response as a Christian to institutionalized social violence. The film ends with his address to the founding meeting of the multiracial United Democratic Front, August 1983.

Crossroads/South Africa. 50 min. color. 1980. Produced and directed by Jonathan Wacks. Distributed by Southern Africa Media Center (address, page 1), rental $70 (discounts available), sale $685. Film about African organization of a shantytown of 20,000 in defiance of government-ordered resettlement; role of women leaders is highlighted.

*Discarded People, The. 30 min. color. Granada Television. Available for rental or purchase from Southern Africa Media Center (address, page 1). Film about the Bantustans, government-designated "homelands" for black ethnic groups in South Africa.

*Generations of Resistance. 52 min. color. By Peter Davis and UN. 1979. Documentary on rise of black nationalism in South Africa, from the 1906 rebellion over the "hut tax" to resistance movements of the 70s tracing rise of ANC and PAC movements, closeups of major leaders. Distributed by Southern Africa Media Center (address, page 1) rental $70 (negotiable), sale $675.

*Gordimer series: six films, 60 min. each, color, 16 mm and videotapes 1982, all based on short stories by South African writer Nadime Gordimer (see Six Feet of Country in "Literature" listing) showing destructive effects of apartheid on lives of South Africans of all races. Available on loan from University of Illinois Film Center: A Chip of Glass Ruby, City Lovers, Country Lovers, Good Climate, Friendly Inhabitants, Oral History, Praise. (See Film & Video Resources: Africa for details)

*Last Grave at Dimbaza. 45 min. color. By Nana Mahomo. Shot illegally 1973-74 and smuggled out, this film documents oppressive conditions of daily life of Blacks under apartheid, including scenes from Bantustans, strikes, ever-present reality of death.

*Moving On: The Hunger for Land in Zimbabwe. 52 min. color, 1982. Through the lives of two Zimbabwan families--one white, one black--the film presents problems of land distribution common to all Southern Africa. In this case it is a newly independent nation attempting to restore African values and rights, including fair distribution of the land.

No Easy Walk to Freedom. (Bill Moyers' Journal) WNET-Thirteen. 1979. 60 min. video. Available from WNET-Thirteen, 356 W. 58th St., New York, NY 10019, $385 purchase, $65 rental. Drawn from speeches, writings, and trial transcripts of Nelson Mandela, now serving a life sentence for his antigovernment activities, shows the government's intransigence to his earlier appeals for reason and justice. (See Mandela's book of the same title under "Background Information."

Sizwe Banzi is Dead. 60 min. color videotape, 1978. Produced by Miami Dade Community College with British Open University and BBC. Available from Films Incoprporated, 1144 Wilmette Ave., Wilmette, IL 60091: $300 purchase, $100 rental. An alternately tense, moving, and humorous performance by South African actors John Kani and Winston Ntshona of Athol Fugard's play about a black man who is forced to mask his identity in order to avoid exile to his black "homeland" by the white government authorities. Introductory and concluding comments and readings by Ruby Dee and Ossie Davis establish a connection between South African and American blacks.

*South Africa Belongs to Us. 35 min. color by Gerhard Schmidt, 1980. Available for purchase from Southern Africa Media Center $700 (address, page 2), rental University of Illinois Film Center. Interviews and closeups on five typical women of South Africa (all black) who have been involved in the liberation struggle, including a secretly shot interview with Winnie Mandela, the first in 20 years.

Woza Albert. 50 min. color. Produced by David M. Thompson, BBC, 1982. 16mm film rental from Southern Africa Media (address page 2) $75, sale $750; 3/4" video-cassette rental $75, sale $650. International hit play written and performed by two Black South Africans based on their own life experiences. Alternately satiric, humorous, and deeply moving, the play takes its title from the ending, "Woza, Albert! Rise up, Albert!" summoning the spirit of Albert Luthuli and other martyred South African freedom fighters.

Slides, Tapes, Records

Amandla, 30-minute slide show and teachers guide, produced by Edward Lockwood and Peter Davis. $70 from Washington Office on Africa, 110 Maryland Ave., NE, Washington, DC 20002. For high school students, this provides much background on South Africa.

Juluka. Scatterlings. 1983. Warner Bros. $7.95, #7599-23898-1. Popular South African multiracial group combines rock with traditional African rhythms and politicized lyrics.

Liberation: Freedom songs. Safco Records. Produced by South African Freedom Committee, includes "Mandela," song about imprisoned South African leader, and "Nkosi Sikel'i Afrika," song of the ANC movement (the music of this, which used to be banned in former Rhodesia, has now been adopted as the national anthem of Zimbabwe; Zambia and Tanzania also adopted it for their national anthems). Music and words for "Nkosi Sikel'i Afrika" available from University of Illinois African Studies Program.)

Masekela, Hugh. Techno-Bush. 1984. Jive/Arista. $7.39. #JL8-8210. Includes Masekela's old pop hits such as "The Lion Sleeps Tonight" and new songs combining traditional Southern African choral singing and percussion with jazz trumpet and electronic techniques.

Miriam Makeba: rhythm and song. Peters, $7.95. #PLD 2073. Internationally popular South African singer performs Zulu, Xhosa, and other folk songs in popular style with the Belafonte Singers.

Peter Gabriel/Plays Live 2GHS 4012, Geffen Records, 1983. Two records. Last band of Side 4 has "Biko," song composed by Gabriel about Steven Biko, the South African resistance leader who was beaten to death in a prison in 1976.

Other Resources Available from African Studies Program

A fact sheet on South Africa, words and music to "Nkosi Sikelel'i Afrika" and other more general materials which have relevance to Southern Africa are available in Curriculum Materials for Teachers and other publications of the African Studies Program. Complete listings available.

African Studies Program . University of Illinois
1208 W. California . Room 101 . Urbana, IL 61801 . 217/333-6335

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AFRICAN STUDIES PROGRAM UNIVERSITY OF ILLINOIS

Instructional Units Available through Eric

(Code: e = elementary: m = middle school; h = high school)

These units were developed by teachers from Arkansas, Missouri and Illinois schools, participating in a special program at the University of Illinois, 1977-80, funded by the National Endowment for the Humanities. The units may be ordered from ERIC Document Reproduction Service in Arlington, Virginia. The prices and ED numbers correspond to paper copies and do not include shipping. See back page for ordering details.

h A. John Anderson: The African Family: An Instructional Unit for Tenth Grade World History. ED 189002 (22 pages) $3.65.

m Patricia Jane Baker: African Art: Adinkra Cloth--An Instructional Unit for Seventh to Ninth Grade Art. ED 189000 (19 pages) $2.00.

h Enid Britton: African Art and Culture for High School Students of Art. ED 189008 (48 pages) $3.65.

h Margaret H. Campbell: Africa, Roots and Pride for Afro-Americans: An Instructional Unit for High School Anthropology. ED 189007 (32 pages) $3.65.

m Sherry Dobbs: The African Folktale, An Instructional Unit for Seventh Grade English. ED 188998 (56 pages) $5.30.

m Peter M. Herborn: African Studies Curriculum Project, An Instructional Unit for Seventh Grade World Cultures. ED 188997 (27 pages) $3.65.

e Rosarita Huber: The Akan of Ghana, An Instructional Unit for Fourth Grade. ED 188991 (27 pages) $3.65.

e. Elaine Lewis: African Unit, An Instructional Unit for Sixth Grade. ED 188994 (36 pages) $3.65.

m Karen McKenzie: Introducing Africa in the Classroom: An Instructional Unit for Seventh Grade Social Studies. ED 188996 (80 pages) $6.95.

e/m Shirley A. Miller: Kusema, An Instructional Unit for Language Arts, K-7. ED 188995 (44 pages) $3.65.

h Ruth Polk Patterson: The Cycle of Life in the African Family, An Instructional Unit for Senior High School Home Economics. ED 189006 (18 pages) $2.00.

e Letitia Parker: The Akan and the Manding: An African Instructional Unit for Third Grade. ED 188990. (31 pages) $3.65.

m Betty Jean Roberts: Kikuyu Lifestyles, An Instructional Unit for Intermediate Elementary Grades. ED 188992. (34 pages) $3.65.

h Rugenal Scaife: A Look at the Literature of an African People, The Ashanti of Ghana: An Instructional Unit for Eleventh Grade English. ED 189004. (23 pages) $2.00

e A. Evelyn Smith: Instructional Materials on Africa for Primary Grades, An Instructional Unit for Primary Grades. ED 188989 (36 pages) $3.65.

m/h Leandra Spangler: Patterns in Tie-Dye and Batik from West Africa, An Instructional Unit for Eighth and Ninth Grade Art. ED 189001.(36 pages) $3.65.

h Marcelle Stumpff: An African Curriculum Unit, An Instructional Unit for Tenth through Twelfth Grades World Civilization. ED 189005. (21 pages) $2.00.

h Odessa Talley: The Igbo People of Nigeria as Seen through Things Fall Apart by Chinua Achebe: An Instructional Unit for Tenth Grade English. ED 189003. (18 pages) $2.00.

m Roberta Volkman: Africa, A Unit for an Arts in General Education Curriculum, An Instructional Unit for Sixth Grade. Ed 188993. (75 pages) $5.30.

m Anne Wilcox: A Curriculum Unit on Africa, An Instructional Unit for Seventh Grade Language Arts. ED 188999 (26 pages). $3.65

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AFRICAN STUDIES PROGRAM UNIVERSITY OF ILLINOIS

LANGUAGE IN AFRICA: A SHORT BIBLIOGRAPHY

By Andrea S. Dunn

Basic facts about language in Africa (number of languages, language classification) can be found in almost any standard reference book. These sources, however, do not discuss the role of language and the language situation in African life. The sources on this list are intended to provide an introduction at various levels to this important aspect of African society.

At the elementary level, the goals of introducing African language content are to familiarize children with the sounds of African languages, to make them aware of some of the ways African children "play" with their own languages, and to encourage them to think of the implications of living in a multilingual environment. The first goal may best be achieved through song, particularly as it is integrated into stories and games for children. The sources for African song listed here include pronunciation guides. Games, both those which have African languages as their objects and those played in an African language, provide a way to combine the first and second goals. Finally, a story which focuses on the problems of multilingualism, The Great Minu, gives children an idea of a language situation different than most of them have experiencenced, and how this situation affects daily life.

At the middle and high school levels, students may take a more complex view of African language sounds and structure by actually learning to speak and understand a few sentences of a language such as Swahili. They may also be introduced to proverbs from African languages translated into English and appreciate how all forms of oral language are a repository for the wisdom and genius of a culture. Also at the post-elementary level, students can take a historical view of the African language situation, and with this view, understand that linguistic classification in human geography is more insightful than racial classification.

Teachers and advanced students who are interested in the history of African language study and the principles of African language classification will find that the references listed provide useful background information in non-technical terms.

The bibliography is organized into categories, and each item is marked for the appropriate level according to the following scheme: e=elementary, m=middle school, and a=high school and adult.

1. African Language in Song

A. Books

e Songs and Stories from Uganda. W. Moses Serwadda. New York: Crowell, 1974.

e,m,a The World of African Song. Miriam Makeba. Chicago: Quadrangle Books, 1971. (Includes discography)

m The Music of Africa. Dr. Fred Warren. Englewood Cliffs: Prentice-Hall, 1970.

e,m Singing Tales of Africa. Adjai Robinson. New York: Scribner's Sons, 1974.

B. Discs

"Jambo and Other Call and Response Songs and Chants." Folkways Record No. FC 7661.

"The Voice of Africa - Miriam Makeba". RCA Stereo LSP 2845.

"Miriam Makeba". RCA Stereo LSP 2267.

2. African Language in Games

e,m The Dance of Africa. Warren Lee. Englewood Cliffs: Prentice-Hall, 1972.

e,m "Musical Games from Ghana: Kye Kye Kule and Others". *Handout prepared by the African Studies Center, University of Illinois.

e,m "Ethiopian Games (Awo and Ayadelem)". *Handout prepared by the African Studies Center, University of Illinois.

3. African Language in Stories, Proverbs and Poetry

e The Great Minu. Beth P. Wilson. Chicago: Follett Publishing Co., 1974.

m,a "Common Themes in American and African Proverbs". *Handout prepared by the African Studies Center, University of Illinois.

a "Politics in Swahili Proverbs". *Handout prepared by the African Studies Center, University of Illinois.

m,a "The Structure and Function of Proverbs in African Societies". *Handout prepared by the African Studies Center, University of Illinois.

m,a "Exercises in Ewe Oral Poetry". *Handout prepared by the African Studies Center, University of Illinois.

e,m "Learning Language Skills Through African Poetry: Call and Response Poems". *Handout prepared by the African Studies Center, University of Illinois.

4. The African Multilingual Situation and Its History and Geography

e The Great Minu. Beth P. Wilson. Chicago: Follett Publishing Co., 1974.

m,a Understanding Africa. E. Jefferson Murphy. New York: Crowell, 1969.

m,a Language Map of Africa and the Adjacent Islands. David Dalby. London: International African Institute, 1977.

m,a Cultural Atlas of Africa. Jocelyn Murray (ed.) Facts-on-File Publications, 1981.

a The African Experience. John N. Paden and Edward W. Soja (eds.) Evanston: Northwestern University Press, 1970. Vol. 1, Chap. 5, "Language Systems and Literature", Jack Berry.

a Languages and Language in Black Africa. Pierre Alexandre. Evanston: Nortwestern University Press, 1972.

5. African Language Structures, Distribution and Classification

a The African Experience. John N. Paden and Eward W. Soja (eds.) Evanston: Northwestern University Press, 1970. Vol. I, Chap. 5, "Language Systems and Literature", Jack Berry.

a Languages and Language in Black Africa. Pierre Alexandre. Evanston: Northwestern University Press, 1972.

a The Cambridge Encyclopedia of Africa. Cambridge: Cambridge University Press, 1981.

6. Introduction to Swahili and Other Languages

e,m,a "Kusema, An Introduction Unit for Language Arts." Shirley Miller. Eric Document No. 188995. See Lessons 9, 10 and 11.

e Jambo Means Hello. Muriel Feelings. New York: Dial Press, 1974.

Andrea S. Dunn is a graduate student in linguistics at the University of Illinois. She was a Peace Corps Volunteer in Sierra Leone from 1978-1980.

LISTENING TO AFRICAN MUSIC: SOME RESOURCES

Compiled by
Simeon Asiama and Louise Crane

(Unless otherwise indicated, all records are 33-1/3 rpm stereo)

Instrumental Music

African Flutes. FE 4230 Ethnic Folkway Records. Folk music, rattle and singing of the Fula and the Serrehula from the Gambia.

African Rhythms and Instruments, Vol. 1 VPA 8256, and Vol. 2 VPA 8257. Recorded during the first Pan African Cultural Festival in Algiers, July-August, 1969. Music of Mali, Niger, Nigeria, Upper Volta, Senegal, Liberia, Sudan, Zambia, Tanzania, Kenya, Zimbabwe, Cameroon (order of appearance in volumes).

Alhaji Bai Konte: Kora music performed by the Senegambian musician and griot. Cultural Encounters, Inc. (21-stringed instrument)

Alhaji Garbo Leao and His Goje Music. FW 8860. Folkways Records. One-stringed fiddle (goje) accompanied by percussion, drums and singers.

Music of Africa Series, KMA-1 to KMA-10. Traditional Documents Project (3740 Kanawha St. N.W., Washington, D.C. 20015. Recorded by Hugh Tracey, includes at least 10 records of various kinds of African musical instruments.

Shona Mbira Music. 72077 Nonesuch. Nonesuch Records. Music of the "hand piano", also known as sanza, likembe, kalimbe, as played by the Shona people of Zimbabwe.

The Soul of Mbira: Traditions of the Shona People of Zimbabwe. 72054 Nonesuch. Recorded and compiled by Paul Berliner, with program notes.

Sounds of West Africa: The Kora and the Xylophone. LLST 7308 Lyrichord. Lyrichord Disco, Inc. Music of the Lobi and Dagarti of Northern Ghana and the griots of Senegal and Gambia.

Traditional Music (Instrumental and Vocal)

Africa: Ceremonial and Folk Music. 72063 Nonesuch. Drumming, instrumental and vocal music in their variety from Uganda, Kenya and Tanzania.

African Rhythms: Songs from Kenya. AH 850. Asch Records. Folk songs arranged and performed by David Nzomo, with supporting singers and guitar.

Anthologie de la Vie Africaine: Moyen Congo/Gabon. 320 C 126, 320 C 127, 320 C 128, Disques Ducretet-Thomson. Three discs, recorded by Herbert Pepper, covering whole African life cycle, with notes in French and illustrations.

An Anthology of African Music - Nigeria: Hausa Music BM 30 L2307. Baren Reiter/Musicaphon. UNESCO collection. Includes praise song for Emir of Zairia, social commentary songs, boys teasing songs, corn grinding song, others,illustrated, with notes.

Folk Music and Ceremonies of Ethiopia. FE 4354. Folkways.Folk music of Tigre and other groups, recorded and edited by Lin Lerner, Chad Wollner, notes.

Inyimbo. Songs of the Bemba People of Zambia. ER 12103. Ethnodisc Recordings. 13 pieces representing various types of Bemba music, e.g., funeral dirges, dance and hunters' songs, songs of royal musicians.

Music of the Ashanti of Ghana. FE 4240. Ethnic Folkways. Eight musical types of the Ashanti, sounds of instruments and voices.

Music from the Heart of Africa: Burundi. H72057. Nonesuch. Recorded by Giuseppe Coter, with notes. Includes praise songs for Micombero (former president of Burundi), "Shepherds Flute", "Bees", others

Music of the Ivory Coast: At the Second World Black and African Festival of Arts and Culture in Nigeria 1977. FW 8464. Folkways. Indigenous music performed by the Ivory Coast National Company.

Music of Lesotho: Traditional Songs by Students of Roulin Secondary School, Mafeteng District, Lesotho. FE 4224 Folkways.

Music of Zaire. Vol. 1 FE 4241, Vol. 2 FE4242. Ethnic Folkways. Instruments and songs of the Libinza, Bodjaba, Djamba and Bamve, with notes by Jacques Jangoux, P. Van Leynseele, with illustrations.

Ousmane M'Baye and His African Ensemble. FW 8505. Folkways. Ousmane sings songs of Senegal in Wolof.

Traditional Drumming and Dances of Ghana. FW 8858 Folkways. Sounds of instruments and voices.

Work and Dance Songs from Kenya. FW 8715. Folkways. Sung by David Nzomo with accompanying musicians, with translations of song texts.

Political/Patriotic Music

Angola: Victory Is Certain. Paredon Records. Songs of the Liberation Army of MPLA (Movimento Popular de Libertacao de Angola)

Les Ballets Africains de Keita Fodeba, Vol. 2. Vogue LDM 30.082. National performing group of Guinea sings praise songs to great rulers of the past such as Sundiata.

*Les Immortels/Etumba. Sonafric SAF 1506 45 rpm. (Distribution: Sono-Disc, B.P. 222-18, Paris). Franklin Boukaka, popular singer of Zaire, sings praises of African heroes, e.g.: Lumumba, Kimbangu of Zaire; Chief Luthuli of South Africa; others of Angola, Mozambique, etc.

*Independance Cha Cha. AJ 1 Surboum/African Jazz (Kalle: Orchestre African Jazz) 45 rpm. Song sung at the time of Zaire's independence in 1960, recounting liberation leaders, political parties and events leading up to independence (mentions Round Table Discussions in Belgium).

Africa in Revolutionary Music. R-1. LSM Records. Songs from various liberation movements in southern and central Africa: ANC, Frelimo, MPLA, ZAPU, Sindimba.

Liberation: Freedom Songs. Safco Records. Produced by South African Freedom Committee, includes "Mandela", song about imprisoned South African leader, and "Nkosi Sikelel' Afrika", song of the ANC movement (the music of this, which used to be banned in former Rhodesia, has now been adopted as the national anthem of Zimbabwe; Zambia and Tanzania also adopted it for their national anthems).

*Miriam Makeba: Appel á l'Afrique SLP 22 Editions Syliphone Conakry (Distribution Sono Disc). Public concert by the South African singer in Conakry, Guinea, calling on Africans to unite against black oppression. Includes a song called "Malcolm X", also a song, "Kilimandjaro". The latter, taking its title from Africa's highest peak, dramatizes symbolically a lion hunt with the words, "Kill the lion before it kills you.")

Sons Nouveaux d'une Nation Nouvelle: La Republique de Guinée. Tempo 7009. Mixed vocal and instrumental national company commissioned by President Sekou Toure to perform music extolling the country's past, praise songs for ancient African rulers; orchestra includes koras, flutes, drums, balafons and guitars.

Religious Music (Christian)

An Anthology of African Music. Ethiopia I. Copts. BM 30 1 2304. Baren Reiter/Musicaphon. UNESCO collection. Music of the Ethiopian Orthodox Church, dating back to the fourth century.

Drums for God. LF 18044. Epic. Africanized church music recorded by Robert Kauffman in Cameroon, Ethiopia, Liberia, Malawi, Nigeria, Zambia and Zaire.

La Messe á Yaounde. Arion 30 B 147. Directed by Abbé Pie-Claude Ngumu, adapting eucharistic ritual of the Catholic Church to African traditions; mixed choir uses African vocal sounds (e.g., ululating), instruments including mvet (Cameroon "harp"), balafon, drums, bells.

*Missa Lingala. Sangela 1003. Mass in the Lingala language, incorporating traditional melodies from various regions in Zaire. Sung by Chem Chem Yetu, group of Kinshasa children and men, under direction of Bernard van den Boon, with African instruments as well as guitars.

Missa Luba. Epic LF 18005. Not "pure Congolese style", as its record cover suggests, this early effort at indigenizing African church music--in this case incorporating musical traditions of the Luba people in Zaire (former Belgian Congo)--paved the way for music and liturgies more in keeping with African traditions.

Misa Douala. C054-11144 EMI/Pathé. Composed and directed by Abbé Endene Mbedy Lucien at the cathedral of Douala in Cameroon, using secular tunes, drums and African vocal effects.

*Songs of Kimbanguists. PT 113 45rpm (Produced and distributed by Direction Generale des Chants Kimbanguistes, 22, rue de Bongandanga, Kinshasa, Zaire) Songs of an indigenous African Christian church originating in Zaire in 1920 and named for its founder, Simon Kimbangu. Condemned as a dissident movement by the Belgian colonial administration, the church operated underground until 1959, just before independence. Music was then and is now a unifying factor for a church of several million people spread to other African countries.

Popular Music

*Kinshasa. Philips 6091 014 45 rpm Mono. SONECA. Performed by Francis Bebey, Cameroon musician and composer, this song about the capital of Zaire has several repetitions of the Lingala word, "Salongo", the work slogan of Zaire.

L'Afrique Danse, No. 2. and 3. African 360.002 and 360.003. Most of the music is by popular performers in Zaire, such as Rochereau, African Jazz, with lyrics in Lingala. Includes "Savon Omo" --a "soap commercial"-- rumbas and boleros, some on national themes, "Retrousson les manches" ("Operation shirtsleeves", exhorting work for the nation)

Miriam Makeba. RCA Victor LPM 2267. Performed with the Belafonte Folk Singers, this is one of the internationally popular South African singer's earlier records, featuring South African (Zulu & Xosa) and other folk songs in popular style.

Movin' and Groovin' with African Music Today. MD 9023 Editions Makossa. (Distributed by African Record Centre). "Sweet Mother", a popular song associated with West Africa, arranged by Art De Couteau.

Shakara- Fela and the Africa 70. EM 23.05. Editions Makossa (African Record Centre) Performed by the internationally popular Nigerian musician and composer Fela Kuti Anikulapo, it includes "Lady", a male complaint about African women deserting tradition, e.g.: "She be no African lady".

Voices of Africa. H 72026 High life and other popular music, including popular, dance hall and concert music of Africa.

Music of Contemporary Composers

African Suite by Fela Sowande. Decca LM-4547. Orchestra music using Western classical instruments, based on or inspired by traditional African music. Sowande, a Nigerian, got some of his themes --e.g., "Joyful Day" and "Onipe"--from another African composer, Dr. Ephraim Amu of Ghana.

Ghana Asuafo Reto Dwom (Ghanaian Students Sing). Afro-Request SRLP 5027. University of Ghana Chorus directed by Dr. Ephraim Amu, with prelude of Ghana flutes, patriotic and religious music , much of it composed by Dr. Amu.

Savannah Georgia. FIESTA 360.065. Composed and performed by Francis Bebey, Cameroon musician, using "re-recording" style (synthesiser). The title song is inspired by his visit to Savannah; other songs reflect his experience in broadcasting, "News Time" and interest in African literature, "Moni-Mambou" (based on a work by Guy Menga, a Cameroon writer).

Children's Music

*Brothers: Songs of Black Africa. SP 790409-B SPECIAL. Best numbers from two children's singing and dancing groups of Zaire: Petits Chanteurs-danseurs de Kenge and Chem Chem Yetu of Kinshasa, both directed by Bernard van den Boom, a Dutch missionary who spent some 23 years in Zaire. Songs are from traditional sources, using African and Western instruments. Chem Chem Yetu means "our source". With annotations.

Children's Songs for Games from Africa. FCS 77855. Folkways

Children's Songs from Kenya. FC 7852. Folkways. D. Nzomo and chorus sing songs of folk origin. The songs have been slightly rearranged but they preserve the original melodies, rhythms and themes.

Ghana Children's Songs and Games. FC 7853. Folkways. With introduction by Dr. Amo Aku, descriptive notes by Ivan Annan.

*Lazarus: Kola. ZTZ5 Zambezi Records. Composed and performed by Lazarus Tembo, a blind popular singer from Zambia. The title song, "Kola", is about a little bird accused of witchcraft and chased away from people's homes. Tembo and the bird engage in an imaginary conversation, a mixture of "bird" and Cibemba language.

The Mysteries of African Music. MCA 4974. Twelve songs suitable for the classroom.

Producers/Distributors of African Records:

African Record Centre Distributors Ltd., 1194 Nostrand Ave., Brooklyn, N.Y. 11225. (212) 493-4500. Also at 1316 U St. N.W., Washington, D.C. Has large stock of popular records as well as others.

Asch Records, 701 Seventh Ave., New York, N.Y. 10036.

Cultural Encounters, Inc., 606 Ridge Ave., Kennet Square, Pa. 19348.

Ethnodisc Recordings, Pachart Publishing House, P.O. Box 6721, Tucson, Arizona 85733.

Folkways Records, 43 West 61st St., New York, N.Y. 10023.

LSM Records, Box 94338, Richmond, B.C., Canada.

Lyrichord Discs, 141 Perry St., New York, N.Y. 10014. (212) 929-8234. Specialists in ethnic music.

McAfee Music Corporation, 501 East 3rd St., Dayton, Ohio 45401.

Nonesuch Records, 665 Fifth Avenue, New York, N.Y. 10022.

Paredon Records, P.O. Box 889, Brooklyn, N.Y. 11202.

Request Records, 66 Mechanic Street, New Rochelle, N.Y. 10800

Safco Records, South Africa Freedom Committee, 310 East 44th St., Rm. 1707, New York, N.Y. 10017

Sono Disc, 85, rue Fondary, 75015, Paris, France

Tempo International, Hollywood, California

UNESCO Collection, International Record Industries, Inc., 32 Oxford St., Lynn, Mass. 01901

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*With the possible exception of the starred items (*), most of the records listed should be available through major libraries or through the distributors listed. The starred items, more likely to be found in private collections, are also available for loan, under certain conditions, from the African Studies Program (address below).

Also available from African Studies Program:

"Liberation Music", a cassette tape of South African freedom songs (including "Nkosi Sikeleli Afrika"), Boukaka's "Etumba".

RESOURCES FOR TEACHING ABOUT NATIONALISM IN AFRICA

Children's Books

Hollings, Jill. African Nationalism, New York: Day, 1972.
A comparative study of nationalism in Africa.

Legum, Colin and Margaret. Bitter Choice: Eight South Africans' Resistance to Tyranny, Cleveland: World, 1968.
Biographies of 8 South African nationalist leaders presented against a background of political conditions in South Africa.

McKowan, Robin. Crisis in South Africa, New York: Putnams, 1972.
A survey of apartheid and non-violent resistance to it.

Rich, Evelyn and I. Wallerstein. Africa, Tradition and Change, New York: Random, 1972.
Chapters 11 and 12 are devoted to a discussion of the struggle for independence in Africa.

Webster, J.B. and A.A. Boahen with H.O. Idowu, History of West Africa: The Revolutionary Years - 1815 to Independence, New York: Praeger, 1970.
One of the themes discussed in this high school text is nationalism.

Books for Teachers and Older Students

Arikpo, Okoi., The Development of Modern Nigeria, Harmondsworth: Penguin, 1967.
An account of Nigerian nationalism presented by a leading Nigerian statesman and scholar.

Azikiwe, Nnamdi, Renascent Africa, London: Cass, 1968.
A survey of the independence struggle in Africa with particular reference to Nigeria by one of the pioneers of the nationalist movement in Nigeria.

Carter, Gwendolen M., Independence for Africa, New York: Praeger, 1960.
A survey of politics and nationalism in Africa plus a bibliographical list.

Carter, G.M. and P. O'Meara ed., Southern Africa in Crisis, Bloomington: Indiana University Press, 1977.
A collection of authoritative essays analyzing the background issues involved in the politics of Southern Africa.

Cartey, Wilfred., Whispers from a Continent: The Literature of Contemporary Black Africa. New York: Random, 1969.
An examination of the role of African writers in protest against discrimination and colonial influences.

Cartey, Wilfred and Martin Kilson, The Africa Reader: Independent Africa, New York: Vintage, 1970.
Discussion of nationalism and the problems of independence centered around selected writings by a number of authors including some of Africa's nationalist heroes.

Collins, Robert O. ed., Problems in the History of Colonial Africa 1860-1960. Englewood Cliffs (NJ): Prentice-Hall, 1970.
One of the seven problems discussed is "The Elites, the Masses, and African Nationalism."

Davidson, Basil. The Liberation of Guiné. Harmondsworth: Penguin, 1969.
Outlines the liberation struggle in Guinea Bissau with a preface by Amilcar Cabral.

Davidson, Basil, J. Slovo and A.R. Wilkinson. Southern Africa: The New Politics of Revolution. Harmondsworth: Penguin, 1976.
A general survey of the revolutionary struggle in Southern Africa.

Fanon, Frantz. The Wretched of the Earth. New York: Grove, 1963.
A handbook of revolution and social change written by a leading spokesman of the Algerian independence struggle.

Green, Reginald H. and A. Seidman. Unity and Poverty: The Economics of Pan-Africanism. Harmondsworth: Penguin, 1968.
Includes a discussion of neocolonialism and how it might be eliminated.

Herskovits, Jean. Power and Democracy in Africa. New York: Foreign Policy Association, 1982.
Pamphlet designed for study groups, with discussion questions, bibliography.

Hodgkin, Thomas L. Nationalism and Colonial Africa. New York: NYU, 1965.
A pioneering work on decolonization in Africa.

James, C.L.R. Nkrumah and the Ghana Revolution. Westport, Conn.: Lawrence Hill & Co., 1977.

Kariuki, J.M. Mau Mau Detainee. Harmondsworth: Penguin, 1963.
The experiences of a Kenyan freedom fighter.

Kenyatta, Jomo. Facing Mt. Kenya. New York: Random House, 1979.
A study of the beliefs, customs and land-holding traditions of the Kikuyu people of Kenya.

Legum, Colin. Pan-Africanism: A Short Political Guide. rev. ed. New York: Praeger, 1965.
A survey of the Pan-African movement up to the formation of the Organization of African Unity.

Lumumba, Patrice. Congo My Country. New York: Frederick A. Praeger, 1962.
By the independence leader and first head of government of the former Belgian Congo (modern Zaire), written shortly before his assassination.

Luthuli, Chief Albert. Let My People Go. New York: McGraw-Hill, 1962.
An autobiographical insight into the race question in South Africa.

Mondlane, Eduardo. The Struggle for Mozambique. Harmondsworth: Penguin, 1962.
An inside account of Mozambique's liberation movement written by one of its leaders shortly before his assassination.

Nkrumah, Kwame. Neo-colonialism: the Last Stage of Imperialism. New York: International Publishers, 1966.
A powerful analysis of economic imperialism in Africa with suggestions for its elimination.

Nyerere, Julius K. Freedom and Development. New York: Oxford University Press, 1973.
A collection of articles and speeches on unity, liberation, and democracy.

________________. Ujamaa: Essays on Socialism. New York: Oxford University Press, 1968.
Nine essays on a non-Western alternate approach to development.

Padmore, George. Pan-Africanism or Communism? The Coming Struggle for Africa. London: Dennis Dobson, 1956.
The great saga of the rise of black people from slavery to independence.

Sithole, Nadbangini. African Nationalism. New York: Oxford University Press, 1969.
An examination of nationalism and white rule in Southern Africa by one of the long-time nationalist leaders of Zimbabwe (Southern Rhodesia).

Wallerstein, Immanuel M. Africa, the Politics of Unity. New York: Vintage, 1967.
Focusses on Pan-Africanism and the movement toward African unity.

Novels

Abrahams, Peter. Mine Boy. New York: Collier, 1970.
One of the earliest novels which drew attention to racial discrimination in white-dominated South Africa.

Achebe, Chinua. Arrow of God. London: Heinemann, 1964 (African Writers Series), 1965.
Depicts the struggle between tradition and modernity brought about by the forces of colonialism and Christianity.

____________. Things Fall Apart. Greenwich, Conn.: Fawcett, 1969.
A powerful novel that portrays the impact of colonialism and Christianity on traditional Igbo society of Nigeria.

Kachingwe, Aubrey. No Easy Task. London: Heinemann (African Writers Series), 1966.
A moving novel about political agitation in a British colony in Central Africa.

Ngugi wa Thiongo. A Grain of Wheat. Exeter: Heinemann, 1968.
Novel about Mau Mau involvement in Kenya's independence struggle.

Biographies

Awolowo, Obafemi. Awo: The Autobiography of Chief Obafemi Awolowo. Cambridge, England: University Press, 1960.
An account of the independence struggle in Nigeria by one of its leaders and a former Premier of Western Nigeria.

Kaunda, Kenneth. Zambia Shall Be Free: An Autobiography. London: Heinemann, 1972.
The story of nationalism in Zambia, formerly Northern Rhodesia.

Mboya, Tom. Freedom and After. Boston: Little, Brown, 1963.
Nationalism in Kenya as described by one of its heroes.

Nkrumah, Kwame. Ghana: The Autobiography of Kwame Nkrumah. London: Nelson,

1957.
The story of the movement spearheaded by Njruman which led to Ghana's independence and set the pace for other African countries.

Odinga, Oginga. Not Yet Uhuru. New York: Hill, 1967.
The autobiography of a Kenyan nationalist leader with insights into the impact of the colonial system on Africa.

Periodicals

Africa (monthly). Africa Magazine, 28 Great Queen Street, London, WC2, England.
Political news in Africa or affecting Africa along with economic and other news.

Africa Confidential (bi-weekly). Research Publication Services, Lt., Victoria Hall, Fingal Street, East Greenwich, London, SE 10 England.
Up-to-date news and commentary on Africa.

Africa News. P.O. Box 3851, Durham, N.C. 27702. Weekly news digest, with current news and feature articles, resource lists. Individual subscription $25/year. Special terms for students.

Africa Report (bi-monthly). Africa Report, African-American Institute, 833 U.U. Plaza, New York, N.Y., 10017.

Sechaba (monthly). Sechaba, 49 Rathbone Street, London WIA 4NL England.
Official newspaper of the South African National Congress; information on political conditions in South Africa.

Films

**AFRICA: A NEW LOOK (IFC)

27 minutes color (Produced by International Film Foundation, New York)

Most current (November 1981) comprehensive survey film on modern Africa available. With attention to geographical factors and development problems inherited from colonial regimes, the film concentrates on what Africans are doing for themselves in government, industry, education, health and communication. It focusses at the end on South Africa and the united concern of African nations to end the apartheid in that country.

**ALGERIA (THE CROSSROADS OF THE WORLD SERIES) (IFC)

28 minutes b & w 81081

James Beveridge narrates this 1962 film about Algeria's history and struggle for independence from France. Reviews Algeria's plight under Turkish domination, the piracy which flourished along her coast, and the seventeen-year struggle which began France's rule. Calls Algeria the most developed country in northern Africa and the whole Arab world, and shows its industries and commerce. Pictures in some detail the brutal tactics of both sides in the overthrow of French rule, and discusses the economic, religious, and social factors involved. A 1965 production.

**COLONIALISM - A CASE STUDY: NAMIBIA (IFC)

22 minutes color 83086

Traces the tragic history of the Namibian people from the harsh German colonial era to recent attempts to achieve independence from South Africa. Following World War I, Namibia was declared a mandate territory under the League of Nations. Under the guise of this mandate, it has been swallowed up by the Union of South Africa in defiance of both the United Nations and the International Court of Justice. This mineral-rich country, with a ninety percent Black population, remains a *de facto* colony of a nation with an apartheid policy. A 1975 production.

FILM STUDY EXTRACT---THE BATTLE OF ALGIERS (ITALY/ALGERIA, 1965): THREE WOMEN THREE BOMBS (IFC)

16 minutes b & w 55294

Three Arab women, disguised as Europeans, infiltrate the French sector of Algiers and plant bombs in retaliation for a bombing in the Casbah. Gillo Pontecorvo uses grainy film stock, telephoto lenses, and cinéma vérité techniques to give his reconstruction of the Algerian fight for independence the impact of documentary realism. A 1975 production. (MacMillan Films, Inc.)

**GENERATIONS OF RESISTANCE (IFC)

52 minutes color

Documentary on the rise of black nationalism in South Africa, from the 1906 rebellion over the "hut tax" to resistance movements of the 70's, tracing rise of ANC and PAC liberation movements, includes closeups with major leaders. By Peter Davis and UN.

**HISTORY 1917-67 (16): THE STORY OF GHANA (IFC)

21 minutes b & w 55145

Reviews the exploitation of Ghana by gold-seekers and slave-traders, its colonization by Britain at the end of the 19th century. Covers Ghana's movement for independence in the 1940's and its statehood under the one-party government of Kwame Nkrumah. The young nation suffered from severe economic problems and Nkrumah was toppled from power in 1966. A 1970 production.

**KENYATTA (IFC)

52 minutes color

Documentary on Kenya's nationalist struggle and early years of independence as mirrored through the life story of Jomo Kenyatta, Kenya's first president. The film is the third in a trilogy, *Black Man's Land*.

**LAST GRAVE AT DIMBAZA (IFC)

45 minutes color

Shot in 1973-74 by members of the South African resistance, this film gives the most up-to-date testimony of organized brutality and cruelty of apartheid. Scenes from urban life, Bantustans, strikes, and the armed forces leave an uncomfortably real impression of everyday life for South African Blacks. Made by Nana Mohono.

**MAU MAU (IFC)

52 minutes color

A thoroughly documented account of Mau Mau which shows the diversity of European and African perspectives involved. Made in 1973 by Anthony-David. Productions as part of the series, Black Man's Land.

NAMIBIA - A TRUST BETRAYED Rental $25 from Villon Films

27 minutes color United Nations production 1974

"The geography, people and economy of Namibia are graphically outlined for viewers seeking some historical background to the current impasse between legitimate black aspirations and illegal white South African control."

SOUTH AFRICA - THE WHITE LAAGER Rental $75 from Villon Films

58 minutes color By Peter Davis 1977

Highly acclaimed study of Afrikaner nationalism outlining the history of white settlement and apartheid philosophy.

**SOUTH AFRICA BELONGS TO US (IFC)

35 minutes color 1980 production by Gerhard Schmidt.

Interviews and closeups on five typical women of South Africa (all black) who have been involved in the liberation struggle against an all-white oppressive government. This includes a secretly shot interview with Winnie Mandela, the first in 20 years.

**WHITE MAN'S COUNTRY (IFC)

52 minutes color

Historical documentary on the colonization of Kenya which provides details on white settler attitudes and policies and African responses to them. The first film in the same series as Mau Mau. Made in 1973.

* Most appropriate for junior high and older.
** Most appropriate for senior high and older.
All other materials may be used with any age group.

IUC Film is available from:

University of Illinois Film Center
1325 South Oak Street
Champaign, Illinois 61820 (217) 333-1360 or 800-252-1357 (Illinois)
800-367-3456 (USA gen.)

Other Film Sources:

International Film Foundation, 200 West 72nd St., New York, NY 10023
(212) 580-1111 For film purchase.

Southern Africa Media Center, 630 Natoma St., San Francisco, CA 94103
(415) 621-6196. Special rates available.

Villon Films, P.O. Box 14144, Seattle, Washington 98144 (206) 325-8610
Special rates available.

AFRICAN STUDIES PROGRAM UNIVERSITY OF ILLINOIS

SELECTIVE RESOURCE LIST ON AFRICA

Louise Crane

(Note: All prices quoted are subject to change)

Code:
e Most appropriate for elementary school
m Most appropriate for middle school
a Most appropriate for senior high/adult/general (teachers, all levels)

General/Reference

a Africa Today: An Atlas of Reproducible Pages by editors of World Eagle October 1983. 100 pages illustrative maps, tables, charts,+53 pages individual country maps. $23.50 + $1.50 shipping/handling; send check or purchase order to World Eagle, 64 Washburn Ave., Wellesley, MA 02181.

a Apartheid: The Facts. International Defense and Aid Fund for Southern Africa (IDAF) in cooperation with the United Nations Centre Against Apartheid, June 1983. $7.00. Order from IDAF, P.O. 17, Cambridge, MA 02138. Comprehensive handbook on all aspects of racial discriminatory policies of South Africa, with photos, maps, tables, graphs, glossary.

a Burke, Fred (ed.) Africa: Selected Readings. Boston: Houghton Mifflin. 1969. Readings on a variety of topics, for high school students.

a Fage, J. D. and R. Oliver. A Short History of Africa. New York: Penguin. Basic introduction to African history. Paperback edition.

a Hall, Susan J. Africa in U.S. Educational Materials. New York: African American Institute, 1977. Guide to evaluating materials on Africa, with student and teacher bibliographies.

m/a Makers of African History. London: Longman. Series of short biographies of African historical figures.

a Martin, Jane (ed.). Global Studies: Africa. Dushkin Publishing, Guilford, Conn. 06437. 1985. 256 pages. $8.95. Periodically updated, illustrated collection of information, including country reports, current chronology of events, world press articles, regional essays, maps.

a Martin, Phyllis M. and Patrick O'Meara. Africa. Bloomington, IN: Indiana University Press, 1977. 24 informative essays on topics covering history, geography, economics, politics, arts, contemporary issues; maps, charts.

a Oliver, Roland and Michael Crowder, (ed.). Cambridge Encyclopedia of Africa. London/New York: Cambridge University Press, 1981. 492 pages. illustrated, with maps, contributions by numerous African specialists, covers people (listing of major ethnic groups), physical environment, history, country summaries, international relations, relations with the Black Diaspora.

a Pritchard, John M. Africa: A Study Geography for Advanced Students. London: Longman, 1979. 282 pages, maps, charts, chapters on population growth and distribution, agricultural development, use of natural resources, trade.

m/a Stavrianos, Leften S., Loretta Kreider Andrews et al. A Global History of Man. Boston: Allyn and Bacon, 1976 or latest edition. World culture/history text. Readable, for junior high students.

e/m/a United Nations Flag Chart, Order No. 80. I.4 @ $2.00 prepaid from UN Sales Section Direct Mail, Rm. A-3315, New York, N.Y. 10017. Full color poster, flags of all member nations. Request catalog of other materials, including individual country flags.

m/a Van Steeg, Clarence L. World Cultures. Glenview, IL: Scott, Foresman and Co., 1980. Organized thematically, with better treatment of Africa than most "global" texts, this is a good book for comparison studies.

a Wiley, David and Marylee Crofts. Third World: Africa. Westhaven: Dushkin Press, 1984. $4.95. 166 pages. Designed for 11th/12th grade classroom use and early college students, this is also a useful book for teachers, with photos, maps, charts, comment on contemporary events, U.S./Africa relations, listings of additional resources.

The Arts

a African Arts , monthly, African Studies Center, University of California, Los Angeles, CA 90024. $18/year. Well-illustrated (color) articles on African art in specific societies, information on current exhibits.

a Bascom, William. African Art in Cultural Perspective: An Introduction. New York: Norton and Company. Illustrated continent-wide catalog of African societies, types of art they produce, with examples.

m/a Jefferson, Louise. The Decorative Arts of Africa. New York: Viking, 1973. Information and illustrations on patterns and symbols,comprehensive.

e/m/a Naylor, Penelope. Black Images: The Art of West Africa. Garden City: Doubleday and Co. 1973. Photo-illustrated, with African poetry related to the sculpture.

a Nketia, J. H. Kwabena. The Music of Africa. New York: W. W. Norton, 1974. Photo-illustrated with bibliography, information on African languages, terms, song texts and music, listing of recordings; very comprehensive.

a Polikoff, Clare. Into Indigo. New York: Doubleday-Anchor, 1980. Background and techniques for indigo dyeing.

m/a Price, Christine. Made in West Africa. New York: E.P. Dutton, 1975. Illustrated with photos (black and white) and drawings, gives information about West African art in a variety of media.

e/m Serwadda, Moses. Songs and Stories from Uganda. New York: Crowell, 1974. Illustrated tales and songs of the Baganda, with music, some games.

e/m/a Symbols of Adinkra Cloth (chart) by Kwaku Ofori-Ansah, available @ $3.50 from Kwaku Ofori-Ansah, 6711 Northwest Drive, #H-2, Hyattsville, MD 20782. Akan (Ghana) symbols and their meanings.

a Willett, Frank. African Art: An Introduction. New York: Praeger, 1971. Comprehensive information on sculpture, traditional architecture.

Games, Mathematics

e Feelings, Muriel and Tom Feelings. Moja Means One: Swahili Counting Book. New York: Dial.1974. Illustrated. Counting in Swahili, the child can also learn something about the area where it is spoken--i.e., East Africa.

a Russ, Laurence. Mancala Games. Reference Publications (P.O. 344, Algonac, MI 48001), 1984. $14.95. 110 pages, gives origins, names, some playing rules for 2-row, 3-row, 4-row versions of the board game known under the generic name "Mancala" (Mankala).

a Zaslavsky, Claudia. Africa Counts: Number and Pattern in African Culture. West port, Conn.: Lawrence Hill and Co paperback 1976. Gives information on numbering/counting systems, games, puzzles, mazes, riddles.

e Zaslavsky, Claudia. Count on Your Fingers. illus. Jerry Pinckney. New York: Thomas Crowell/Harper, 1981. Child's book on African counting.

Children's Story Books, Folk Tales, Plays

e/m Achebe, Chinua. How the Leopard Got His Claws. Nairobi, Kenya: East African Publishing . Moving children's story, illustrated, adaptable to dramatization.

m/a Champion, M. The Football Players. London and New York: Longman. Adventures of teen-agers.

a Courlander, Harold (ed.) A Treasury of African Folklore, New York: Crown, 1975. Comprehensive collection of African folk literature, including stories, riddles, proverbs.

Literature/Readings for Older Students and Teachers

(See also "African Resources for Language Arts")

a African Writers Series: Over 250 titles by African authors. Catalog available from Heinemann Educational Books, Inc. 70 Court St., Portsmouth, N.H. 03801.

a Achebe, Chinua and C. L. Innes. African Short Stories. Portsmouth: Heinemann Educational, 1985. $5.00 159 pages, 20 stories from all over Africa by such well known writers as Achebe, Ngugi, Sembene, Mphalele, Gordimer and newer African authors. Achebe recommends these as a "manageable and enjoyable introduction into the art and the world of African fiction."

a Achebe, Chinua. Things Fall Apart. Portsmouth: Heinemann Educational, 1959. Novel about a Nigerian village disrupted by arrival of European missionaries. Translated into over 16 languages.

m/a Laye, Camara. The African Child. New York: Farrar Straus and Giroux. Classic novel about growing up in Guinea. translated from French, L'Enfant Noir.

m/a Machin, Noel. African Poetry for Schools, Book 1 and 2. London: Longman, 1978. Photo-illustrated anthologies of poetry from the black diaspora, graded in difficulty, pupil and teacher notes, ideas for dramatization.

m/a Seidman, Judy. Ba Y Zwa, the People Live. Boston: South End, 1978. $4.50, 160 pages, grades 7 and up. Illustrated by the author; uses poetry, newspaper clippings, quotes, and brief commentaries to describe life of contemporary South Africa.

a Soyinka, Wole (ed.), Poems of Black Africa, New York: Hill and Wang/Farrar Straus and Giroux, 1975. Representative collection of poems from all over Africa, including some translated from African languages.

Children's Magazines from Africa

e/m Ants (bi-monthly), Zimbabwe Publishing House, P.O Box BW-350, Harare, Zimbabwe. Send check to publisher: airmail $7.50/year; surface $3.00/year. Educational magazine written by children and for children in English, Shona and Ndebele, with stories, puzzles, cartoons, general information.

e/m/a Orbit (+6 issues/year). Send check for $6.00 (one-year subscription) to Private Bag RW 18, Lusaka, Zambia. Youth publication, 3-7, useful information on all Africa, supported by Zambia Ministry of Education.

e/m Rainbow, children's monthly from Kenya. For one-year subscription send check to Stellagraphics Ltd., P.O. Box 42271, Nairobi, Kenya: $5 via surface; $25/airmail. Useful information, contributions from Kenya children, drawings, photos, cartoons, puzzles.

Newspapers, Other Sources of Information

(See also "Information Sources and Resources on Southern Africa")

a ACCESS (American Coordinating Committee for Equality in Sport and Society) P.O. Box 518, New York, N.Y. 10025. (212) 962-1210. Specializes in providing information about apartheid in sports.

m/a Africa News, bi-weekly newspaper, with up-to-date and comprehensive coverage of Africa news, feature articles, resource listing. $30/yr. individuals; $50/yr. non-profit organization. Africa News Service. P.O. Box 3851, Durham, N.C. 27702.

ORDERING FOREIGN PUBLICATIONS

Agencies for African Publishers:

Africa Agency, Box 1118, Concord, MA 01742. Minimum order $150. Catalog available.

African/Caribbean Imprint, P.O. Box 350, W. Falmouth, MA 02574. Order specific titles.

Agencies for British Publishers: (See p. 3, "African Writers" for Heinemann address)

Longman, Inc. Schools Division, 1560 Broadway, New York, N.Y. 10036

AFRICAN STUDIES PROGRAM UNIVERSITY OF ILLINOIS

SHORT BIBLIOGRAPHY OF BOOKS ON CAMEROON

Edward Ako

Ardener, E. *Coastal Bantu of the Cameroons*. London: International African Institute, 1956.

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Literature

Cameroon has produced some very important literary figures. Most of the literature was oral until the mid-fifties when Cameroonians began writing in Western languages, more specifically in English and in French. The francophone part of the country has more novelists and playwrights than any of the other former French colonies. Among these the best known are Mongo Beti and Ferdinand Oyono. Their novels, originally written in French, have been translated into English, e.g.: Mongo Beti's *Mission to Kala* (Heinemann, 1964), *King Lazarus* (Collier, 1969) and *The Poor Christ of Bomba* (Heinemann, 1972); Ferdinand Oyono's *Houseboy* (Heinemann, 1956) and *The Old Man and the Medal* (Collier, 1971). Another writer from the francophone part, Francis Bebey, has some novels in English translation--e.g., *Agatha Moudio's Son* (1971) and *The Ashanti Doll* (1978)--as well as a major work on music, *African Music* (1969). All of Bebey's works are available from Lawrence Hill in Westport, Connecticut.

There has been a lack of literary creativity in the English-speaking part of Cameroon until recently with the publication of Kenjo Jumban's *White Man of God* (Heinemann Educational Books, 1981). Heinemann publications are available from Heinemann Educational Books, Inc. 4 Front St., Exeter, N.H. 03833.

More details about these and other books from Cameroon can be found in our annotated listings, "Africa in French" and "African Resources for Language Arts".

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Special mention should be made of the outreach and library staff who have played a major role in the development of these materials. Though some of the earlier materials have been updated, revised or moved to other publications this collection has been in the making since 1974 and earlier.

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